

2 LECTURES AND ESSAYS,

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THE BLANCHARD SYSTEM

OF

PHYSICAL CULTURE.

The human soul is spiritual in its nature.

Its terrestrial habitation, the earth, is a material structure.

Between the spiritual principle and material substance there is naturally an impassable chasm, or such are the inevitable conclusions of the most profound researches of human reason.

Now, that the soul, or spiritual principle, may act, and be acted upon by its material habitation, the earth, it becomes necessary that it should have a material organ of impression and expression so constituted that the relations between it, and its in-dwelling spiritual element, are perfect; so constituted as to bridge over the natural chasm between a spiritual principle and a material substance; so constituted as to form a perfect union—a glorious, harmonious whole; a being, conscious, rational; endowed with powers to act and to achieve, and with capacities to suffer and enjoy; yet, as a whole, formed and fashioned of matter that is in and of itself, naturally so widely separated from the spiritual element.

This material fabric, the human body, thus becomes the organ of impression and expression to its in-dwelling, spiritual nature.

How the divine, glorious, immortal nature of the human soul is transfused through and clothed with those material elements that constitute the human body, so as to form so perfect a union, that the gross material becomes a perfect instrument, or organ, of the spiritual nature, is not to be clearly comprehended, or logically demonstrated by human reason.

That the human body was designed as a perfect instrument or organ of the powers and capacities of its in-dwelling spiritual nature is a self-apparent truth.

For through it, the human soul finds its consciousness of earth and earthly life.

A principle that acts through a medium, or agent, must find in that agent a *perfect* means of expression, or representation, or its nature and powers will be misrepresented and misunderstood.

So the human body should be, in the nature of things, a perfect organ, or the powers and capacities of the soul can have no natural exercise and legitimate development.

We are now prepared for the inquiry: In what does true physical culture consist?

We answer that it consists in the establishment of such a development, and such a condition within the physical nature of man, that this nature will serve in the highest degree as an organ of impression and expression to the rational, spiritual, divine nature within.

That it demands that gross material shall serve in the most perfect manner, as the eyes, the ears, the hands and the tongue of the spiritual element.

But here we are met by the inevitable, natural law of waste.

Impression—the power and act of receiving knowledge from without; and expression—the power and act of acting as a result of knowledge, where matter is used in either case, as the organ, or medium of activity, implies a loss, or waste of the latter, in proportion to the activity.

The eye, in beholding the face of a friend; the hand, in grasping the hand of a friend; or the tongue, in uttering the name of a friend, experiences, each, a loss, or waste, in its material nature or structure, in the act.

A portion of the material structure wastes, that activity or life may be evolved.

Hence, as a result of this law of waste, resulting from vital activity, the material that constitutes the organs of impression and expression to the rational, spiritual, divine nature of the human soul, must not only possess that highest development and perfect condition that are requisite in such a medium, but it must PRESERVE these qualities in the midst of the inevitable, unceasing change of structure that results from waste.

The loss, or disorganization of material, must be repaired as fast it goes on, or life action will cease.

In other words, food, or building material, must continually be supplied.

As a result, the definition of true physical culture must be extended beyond a present perfect development, to the obtaining and storing up of proper material to compensate the inevitable waste resulting from the activity of life.

Now, we find by inquiry, that nature has provided the human body with two storehouses in which appropriate material may be accumulated to supply this waste.

One of these is the blood, the ever active, busy hand, whose office is to feed the hungry tissues of the body; and the other, the stomach, the intelligent disburser, that separates from its

miscellaneous stores, provided by the reason, the proper, necessary material that is requisite to supply the loss constantly experienced by the blood.

But here, still another extension of the definition of true physical culture becomes necessary.

The stomach must be provided with proper material, in requisite quantity, to supply the waste that it is constantly experiencing from the demands of the blood.

This must be selected and gathered from exterior nature; from the sky, the field, the forest and the flood; and this all important function is the office of that element denominated reason.

What a wonderful thing, what a marvel above all other marvels is the human body, from this its true physiological standpoint of contemplation !

First.—We behold it as a material, living, conscious, rational existence, searching its terrestrial habitation, the earth, for proper material to supply the constant inevitable waste going on within its tissues and organs, upon the compensation of which its existence, as a living fabric, depends.

Second.—We behold this material assorted and stored by the stomach; its essential requisite elements supplied by this organ with those proper chemical and vital conditions, that are required by the blood, as preparatory to their entrance into this fluid.

Third.—We behold the blood constantly supplying every tissue and organ with this new building material, to fill the void occasioned by the tearing down process, or life waste, out of which arises that condition of vital activity that is denominated life.

As we contemplate and study the nature of the physical and mental elements, in the picture just drawn, we discover the necessity of still further extending the definition of true physical culture, from a perfect development and condition of the physical system, to serve in the highest degree as an organ of impression and expression to the rational, spiritual nature within, joined to a proper supply of requisite food, or building material, necessary to fill the existing void occasioned by the activity of life, *to a condition of culture of the rational element, that will enable it to choose intelligently and wisely as it seeks for food material, to supply the waste or loss incidental to the activity of life.*

Physical culture, so far as supplying the waste incidental to the activity of life, may then be considered as embraced in the following requirements.

First.—In a proper culture of the logical and analytical faculties of the intellect.

Second.—In obtaining a proper supply of requisite food, or building material, to compensate the loss occasioned in the production of vital activity.

Third.—In a perfect function on the part of the stomach, in selecting and preparing from this material, those necessary elements, that are requisite to compensate the waste constantly going on in the blood.

Still, beyond these requirements just enumerated, true physical culture embraces the possession of the most perfect condition, on the part of the physical system, for removing from the substance of its tissues, the waste, or disorganized matter, resulting from the production of vital activity.

Now, *all* of these requirements *must be fulfilled*, or the rational divine element *will fail* in finding the human body a perfect medium of exercise and development.

Let us pause here for a moment and obtain, if possible, a clear view of an important element of this subject that has been heretofore entirely overlooked.

A telescope or microscope must be perfectly adapted to the wants of the human eye, or it will not become a perfect medium in assisting the sense of vision.

So the human body must be adapted to each want and requirement of its interior, rational, spiritual nature, or the elements of this nature can have no proper, natural expression.

The soul elements, of taste, judgment and love of beauty, gazing out of the human eye, may behold a beautiful landscape, and the consciousness experience a thrill of pleasure as a result.

Now, it is not by any means entirely the grace and beauty of the landscape that gives the soul the consciousness or thrill of pleasure, but it is in part the *fitness* of the eye to serve as a perfect medium of impression between the soul and the landscape, on which the sense, or thrill of pleasure, depends.

If the eye lacks proper elemental material in its constitution, the soul, in proportion to the want, fails to see—is blind.

If the eye lacks proper, requisite food, or building material, to supply the life waste incidental to seeing, it proportionally fails to see—is blind.

What is true of the eye is equally true of the tongue, the ear, and every other physical and mental capacity embodied in human nature.

Viewed from this, the only true psychological and physiological standpoint, soul life is but a passive law, or principle, waiting to be awakened into activity by the presence of proper, requisite food material within the physical system.

From this view, and only from this view of the subject, is the human body seen in its true light, as an almost divine instrument, or organ, through which, and only through which, the rational, spiritual, divine nature of the soul can find its expression and development.

The cultivation of soul life, and soul power, by supplying the wants and requirements of the physical system, is at present the greatest want of the age.

This movement, that we have inaugurated, in the field of physical culture, is an effort to turn the first furrow in this hitherto uncultivated, illimitable field.

After the discovery of a continent, the first house in the first settlement, must first be built.

Here to day, in this room, on Union Square, in the City of New York, this vast work has a small beginning.

Now, in briefly considering the elements pertaining to true physical culture, as we understand it, the aim and purpose of our present effort will be clearly set forth.

In true physical culture, the highest powers and faculties of the human mind—the widest comprehension, the clearest perception, the nicest discrimination and soundest judgment, are required on the part of the intellect in the choice of food material for the stomach. Why?

The question has already been answered.

If the proper material, in requisite quantity, is not supplied to meet the constant, inevitable demands of the stomach, the soul cannot act in its highest sphere of activity in seeing through the eye, in feeling through the hand, in discoursing through the tongue and in reasoning through the brain.

Its power to enjoy, to acquire and achieve, is abridged; and its capacity to suffer increased; because suffering, whether from sorrow or pain, is in part, at least, due to an imperfect condition of soul life, arising from deficiency, or imperfection in physical existence.

The grand, vital truth is to-day entirely overlooked, that its physical body is in reality *a part* of the human soul, so far as the acts of achieving, suffering and enjoying in this life are concerned.

And still beyond this, that in the food or building material, that is daily supplied to the stomach, resides, in a large degree, the future capacity of the soul to acquire, to achieve, to suffer, and to enjoy.

This would make the table, from which we daily supply the wants of the stomach, not in a figurative, but in an absolute, literal sense, loaded with our future acquirements and achievements, and with our future capacity to suffer and enjoy.

This would make dietetics and gastronomy, as they are in fact and reality, the most important, the most sublime of all earthly sciences.

With a solemn, comprehensive sense of its importance, of the infinite blessing that its application to the wants of the human

race will confer in the future, I now utter the basic, axiomatic truth of true physical culture.

A truth that is to-day as self evident from the highest summit of psychological and physiological science, as any geometrical axiom :

Human reason possesses the power, by clothing the soul in its physical body with proper material, to afford it a perfect organ of impression and expression, and one that will serve in the highest development and exercise of its transcendent and divine nature and powers.

Here, in this truth,—at present unrecognized—as through a vista, we get in the distance, a faint glimpse of millennial achievement, millennial happiness, and millennial power.

The highest, the sublimest powers and faculties of the human soul should be concentrated in affording its nature a perfect material organ of development and exercise during its earthly life.

In other words, the human body should be elevated to its true position, *as a part of the soul*, so far as acquirement, achievement, suffering and enjoyment are concerned.

To this end, human reason must perfectly perform one office, viz: it must adequately supply the waste in the physical system that results from the evolution of life, with the most perfect food or building material that can be obtained.

This is the first obvious office of human reason in the system of true physical culture.

Another important function of reason in this system, consists in its rejection of all unnecessary elements, all elements that are not imperatively demanded to fill the void occasioned by the waste incidental to the activity of life.

What, I ask, would be thought of the sanity of a locomotive engineer who should load his engine and actually consume within its furnace five times the amount of fuel requisite to make the necessary trip?

Yet, to-day, three out of five of the adult inhabitants of the United States, particularly the class engaged in intellectual pursuits, are crowding into the stomach daily, several times the amount of fat and muscle forming food, or material, that is required to supply the life waste in the adipose and muscular tissues within their physical systems.

As a result, the stomach is injured, and in the end crippled by the weight of the useless, fatal burden.

In other words, reason and science are not called upon to aid in the solution of the most important problem of human life.

And what is true of the American nation is in a great degree true of civilization.

Man, guided by acquired appetites, eats and drinks more irrationally even than the brute, becoming dwarfed, crippled and ruined physically and intellectually, as a just penalty for disobedience to the most important law of his existence.

And beyond the selection of proper material in requisite quantity to supply the waste incidental to life; and also beyond the rejection of all unnecessary, proper elements; still reason has another important office in the system of true physical culture.

It is in a perfect understanding of physiological law that reason is enabled to establish in the physical system a condition the most favorable for the removal, or elimination from its tissues of the waste or effete material that results from the production of vital activity, or life.

If the ashes of thought—the dead matter that results from the disorganization of the human brain, during the process of mental activity, are not removed from the system by the proper excretory organs as fast as the accumulation takes place, the blood will speedily become poisoned and ruined by their presence.

The office, then, of reason in the system of true physical culture is:

First, to select the proper food for the stomach.

Second, to reject all *unnecessary elements*, whether they be proper or foreign in character.

Third, to demand a perfect obedience to physiological law, that all of the organic functions of the physical system may be perfectly performed; especially the removal or elimination of the dead, or effete matter, arising from the evolution of vital activity, or life.

This is our view of the office work devolving on human reason, in establishing and maintaining the system of true physical culture.

And by true physical culture, we mean the inauguration and establishment of a dietetic and gastronomic system founded on scientific principles; in short, the scientific application of food to prevent and cure disease, also, at the same time, to elevate the human race to that almost heavenly summit of intellectual and spiritual power and achievement, that are sure to be reached when the human body shall become a perfect organ of impression and expression to the rational, spiritual, divine nature within.

Humble and obscure though we may be in birth, distinction and fortune, still, we honestly and conscientiously believe—and we have courage to publicly avow the belief, and stand ready in the arena of science and fact to defend it against the world—that in our system of true physical culture, we hold in our hands the key—the golden key, that in the future will open to the human race a yet unexplored, boundless, glorious region of intellectual and spiritual power, achievement, happiness and dominion.

Our system merely demands the intervention of the highest powers and faculties of human reason in the selection, preparation and administration of food material to supply the waste in the physical system arising from the evolution of vital activity; joined to implicit obedience, to existing physiological laws.

Our system would make gastronomy and dietetics, which are now a soul and body destroying collection and combination of epicurian rules, the most important and sublime sciences known to the human mind.

We ask—we demand nothing outside of the inflexible rules and laws of demonstrable science.

We have now clearly set forth the capital elements, or general principles, embodied in the new system of physical culture that we advocate; and now let us take up and briefly discuss in a particular sense some of the most important minor requirements on the part of reason and science, that enter into its character.

This discussion will lead also to a consideration of the means by which the new system we advocate may be carried into practice.

The *first* requirement demanded of reason, is a clear understanding of the character and degree of waste going on in the physical system, as a result of the production of vital activity.

The *second* consists in a clear understanding and appreciation of the important truth, that the food supply to each tissue of the body, *must adequately compensate the demand and no more.*

The *third* consists in a proper knowledge of the chemical constitution of true food material, and the proper methods of its preparation for the stomach.

The *fourth* consists in a clear understanding of the laws that govern the functions of digestion and assimilation.

The *fifth* consists in the establishment of the most perfect physiological conditions for the removal of the waste, or dead matter, resulting from the production of the activity of life.

To obtain a clear understanding of the character and amount of waste in the physical system, resulting from the production of vital activity—a waste that must be constantly compensated with proper food material—it is necessary to approach the subject from a certain direction of inquiry and observation.

Viewed from its proper standpoint of investigation, the human body is seen to be composed of a group or assemblage of organs, or machines, each one of which has a peculiar, particular office to perform

On a closer study, this group, or assemblage of organs, is seen to be divided into two classes; one the active, and the other the passive class.

The Cerebro-spinal and Sympathetic nervous systems, which together constitute the nervous tissue, are seen as composing the

active class; and all the other organs belonging to the body as forming the passive class.

In the active class of organs, life force, or vital activity, is originated and stored; while in the passive class it is received and put into exercise.

Hence, the nervous tissue is to the human body, what a steam engine or water wheel is to a manufacturing establishment.

It is the source of motion, power, energy.

It awakens all the other organs in the body into life.

It is the life force, or vital activity, emanating from the nervous tissue, that causes the hand to feel, the limb to move, the eye to see, the ear to hear, the tongue to talk, the heart to beat, the lung to breathe and the stomach to digest.

It is the vital activity originated in this tissue, that is constantly tearing down and re-building every tissue in the human body.

It is through this tissue, that all of the secretory and excretory processes in the human body are carried on.

In short, it is the fountain and disburser of life, or vital activity to the physical system.

From these facts, it will be obvious to every mind that the labor, devolving on the nervous tissue is incomparably greater than that of any other tissue in the physical system.

For the other organs in the human body only act as they are moved upon and actuated by life force originated in and disbursed from this tissue.

Now, motion, life, vital activity originated in and disbursed from the nervous tissue, has its origin primarily in food.

A tissue wastes—dies—becomes disorganized in structure, that the activity of life may be evolved.

This waste, or disorganization, must constantly be repaired by food, or life will cease.

Food is to life in a tissue what oil is to the flame of a lamp.

The waste, or death, in the substance of a tissue, supplies the vital activity denominated life; and food supplies the waste.

Now from this explanation, it will be clear to every mind that the material elements of the human system are in, and of themselves, only *a food stream or current* passing into and out of the grasp of its organic and soul laws, or principles.

The chemical elements in the nervous tissue in every individual before me, are the *same kind* in character that they were one year ago; but they *may have been removed and replaced a score of times*.

Once in three months most of the soft tissues in the living human body, *are torn down and re-built of new material*.

Once in from six to nine years, even the densest bones in the living human skeleton are rebuilt.

So, in an absolute, technical, scientific sense the physical nature of man is a stream,—a food current passing into, through, and out of the grasp of the organic and soul laws, or principles, of his existence,—ITS ONLY STABLE ELEMENTS.

And, as a logical, inevitable result, the *quality* and *character*, mental and spiritual, of the vital activity, or life, arising from the passage of this food stream, must depend in a large degree upon the *character and fitness* of the elements out of which it is constituted.

For those chemical elements that are food for one tissue of the human body, are *not* food for another.

What is food for the nervous tissue is not food for the muscular, adipose, serous and osseous.

Each tissue has in itself *a chemical individuality of its own*.

This chemical individuality has in each instance a peculiar, particular want that nothing else than the proper, requisite chemical elements can supply.

Now to what logical, inevitable conclusion do these facts drive the candid, reflecting mind?

I answer, there can be but *ONE* conclusion.

That unless human reason acquires a clear understanding of the character and degree of waste going on in the physical system, as a result of the production of life; and as a result of this knowledge, unless it adequately supplies proper, requisite food material to compensate this loss, the physical nature *cannot serve* as a suitable, perfect organ of impression and expression to the rational, spiritual, divine nature within.

That the noble, glorious, divine elements in human nature are crushed, ruined, or obliterated in an act of the most supreme foolishness of which human reason can possibly be guilty.

A clear understanding of the character and degree of waste in the physical system, resulting from the production of vital activity, naturally leads the mind to entertain a clear appreciation of the important truth, that the food supply to each tissue of the body *should adequately compensate the demand, or waste, and no more*.

This leads us to a consideration of the second, particular requirement of reason, in the system of true physical culture.

At this stand point of observation, *the vast labor of the nervous tissue* becomes the conspicuous element; and as a result of this labor, *its consequent, proportional, enormous waste*.

And as a result of a clear perception and appreciation of the amount of this waste, and the necessity of its compensation, the question naturally presents itself to every mind: Of all other foods, what food is the best suited to supply this most important organ in the human body with the means of carrying on its function in the most perfect manner?

Here a certain knowledge of chemical science becomes necessary.

Here it becomes necessary, by the modes and appliances of chemical science, to demonstrate *where* those food elements are to be found that are identical in chemical constitution with the substance of the nervous tissue; and that exist in that degree of abundance and purity, joined to an essential vital condition, that make them in cheapness and availability, fitted to meet the greatest and most important demand in the human body.

And with the proper material in hand, the necessity of the task becomes apparent, of the preparation of a food material fitted in the highest degree to meet the wants and requirements of the nervous tissue.

Also, of one equally fitted to meet the wants of the adipose and muscular tissues.

But some of you who have not closely followed the thread of the subject may ask: Why use separate foods?

I answer, that this requirement is of prime, vital necessity.

I answer, that this feature is one of the most important; one of the capital elements that characterizes our system.

By the production of food material, having a *fixed, absolute, chemical constitution, reason is enabled to act intelligently*—is enabled to apply brain and nerve building material *in quantity sufficient to supply an existing or prospective want*—is enabled to apply it *rationally, scientifically*, according to the laws of cause and effect.

A failure on the part of reason to perform this necessary act has heretofore been the capital, fatal error of civilization.

Until our own effort, no attempt has ever been made to meet the waste in the human body, resulting from the production of vital activity, on rational, scientific principles.

For the last fifteen years, the speaker before you has been engaged in a study of this momentous problem; the solution of which is embodied in his present Food Cure System.

And an equally important factor, to the one just described, is the one of *just sufficiently supplying the demand for food material, and no more*.

A useless, unnecessary burden of proper food material will crush the powers and efficiency of the digestive organs as surely as a want of it will incapacitate.

Here, again, the prime, absolute necessity of *separate forms of food material*, becomes apparent.

Unless reason possesses an accurate knowledge of its chemical constitution, *how*, I ask, *can it apply it without danger of exceeding a present, or prospective want?*

There is as great a danger of crushing the digestive organs—the preparatory agents, with a useless burden of proper food material, as there is of not supplying a sufficient quantity to meet the existing demand.

For, it is a well known physiological law, that although the digestive organs may be supplied, in a given time, with proper food material sufficient to meet a score of times the actual wants of a particular tissue of the body, still only enough will be assimilated to meet the existing demands.

And, also, that the surplus above the actual want, *must go through the process of digestion*; thus burdening and crushing the powers and efficiency of the digestive organs with a useless function.

Here lies, in part, the secret of the characteristic disease of civilization—dyspepsia.

Our system, by separating food elements, and adapting forms of food suited to meet the *individual wants* of each tissue in the human body, *enables reason in a rational, scientific manner* to fully meet the waste incidental to the production of life, without burdening and crippling the digestive organs with a useless, fatal surplus.

At this point, the vital necessity of a clear understanding of the laws of digestion and assimilation of food material, becomes apparent.

The human stomach with its auxillary organs, constitutes the primary laboratory for the production of vital activity.

Within these organs, the crude food material supplied by the reason is assorted; the true food elements that it may contain supplied with those chemical and vital conditions that fit them to enter the blood.

If the function of the digestive organs is not properly performed, though the food material supplied by the reason may be of requisite quality, and in proper quantity, still, it is useless, for it *cannot enter* the blood.

A food element, ere it can pass the portal of life, through which it enters the blood, must have a passport of admittance, declaring it the possessor of certain chemical and vital conditions that can only be supplied through efficiency of the function of digestion.

The necessity, then, of an exhaustive knowledge of the function of digestion and assimilation, in the system of true physical culture, becomes of equal importance, with a mastery of the character and proper application of food.

Knowledge, or science, without practical application to produce a result, is only an empty form.

Our system not only demands the most patient and unwearied research in the fields of physiological and chemical science, but it

demands the application of their basic laws, or principles, to practical, useful ends.

Hence, our *system of concentrated, semi-digested Foods*.

By concentration, superfluous foreign elements are avoided:

By artificial digestion, the labor of the digestive organs is partially performed in fitting the food element for the process of assimilation before it enters the stomach.

The value, the necessity of these preliminary processes, in the presence of a crippled, diseased function of digestion, become self-apparent.

Reason, science, simply come to the assistance of the weakness and inability of nature.

Here is a boundless, open field for scientific endeavor and achievement, second to no other in importance in the amelioration and elevation of the human race.

To be able to relieve the digestive organs in the human body of a part of their labor; to be able, as it is possible to do, to economize a part of the life force, or vital activity, that is required in the natural process of digestion for application in the higher region of intellectual and spiritual life, is one of the highest and sublimest achievements that is possible to human genius.

The time is not far distant when science, by concentration, and artificial digestion of food elements, will so far prepare them for the function of assimilation before they enter the human stomach, that dyspepsia will become a comparatively rare disease.

By a judicious application of proper, concentrated, artificially digested food, this terrible scourge of the human race and all of its attendant evils, may be stayed.

Dyspepsia, joined to a want of proper, requisite nerve and brain-building food in the diet of the masses, constitutes the plague-spot from which arise nine-tenths of the existing evils that curse and prematurely destroy the human race.

Intemperance, from the use of brain stimulants, has its origin here; for the true physiological effect of brain stimulants—of the poisons, alcohol, opium and tobacco,—is to temporarily supply the place of brain and nerve food.

Under the effects of a brain stimulant, in the first stage of its effects, through an unnaturally rapid circulation of the blood through its substance—an effect produced by the presence of the stimulating poison in the circulating fluid—the nervous tissue is supplied with an unnatural abundance of food; hence the temporary sense of mental and physical vigor which its use imparts to the whole system.

A tissue in the human body is fed with food suited to its wants, in proportion to the rapidity with which the blood in which it is contained, circulates through its substance.

Alcohol, through its presence in the human blood, by increasing the rapidity of its circulation, feeds the nervous tissue with an unnatural, abundant supply of food; hence the increased mental and physical vigor in the first stage of its effects.

Drunkenness, then, in its first stage, is in reality *the effect of food*—of a sudden appropriation by the nervous tissue of the nerve and brain-building food contained in the blood in consequence of a more rapid circulation of this fluid through its substance, occasioned by its contamination by poison—a brain stimulant.

This fact has been entirely overlooked; also, that the evil of intemperance does not in reality reside in the *use* of brain stimulants, but *in a demand within the human system* for their *effects*; or in other words, for brain and nerve food, for which brain stimulants are temporary, poisonous, deadly substitutes.

Remove the demand within the human system, that poisonous, deadly substitutes are now supplying, by the rational application of proper, requisite food, and tobacco, alcohol and opium, either singly or collectively, would become harmless.

Feed the nervous tissue with a requisite supply of proper food, and the demand for temporary, poisonous substitutes will cease.

Chronic disease, the peculiar, universal product of civilization—a curse from which not one family circle in five is exempt, is the direct product, or result of nervous debility, which in turn owes its origin to a deficiency in proper food for the nervous tissue; joined to an inefficiency on the part of the digestive organs.

Our system alone presents the impenetrable shield against all of the deadly shafts that fill the quiver of this universal foe to human happiness, human achievement, and human life.

And still another field of human happiness, achievement and development is opened by the system we advocate—a field that is bounded only by the highest possibilities of human science.

By producing and economizing vital activity, or life force, in the highest degree, by compelling Science to afford all possible aid in the physiological functions of selection and preparation of food for the assimilative process, what an immeasurable volume of life-energy and power that is now foolishly and utterly lost, might be realized and brought into activity in the mental and spiritual field—thus enlarging the domain of human effort, human achievement, and human happiness.

The possibilities of human nature can never be fully realized till its physical body, in the highest possible degree, becomes a perfect organ of impression and expression to its indwelling, rational, divine nature.

And it is the highest and sublimest mission of science to enter the field of true physical culture, and in the production and appli-

cation of life force, or vital activity, to elevate the intellectual and spiritual nature of man to its highest region of power, achievement, and happiness.

And in the enunciation of this truth, we touch an important element that has been entirely overlooked in the discussion of the subject of evolution.

It belongs to the field of comparative physiology and mentality; sciences, that have received but comparatively little attention from Darwin and Huxley, and their host of admiring disciples.

The line of argument in favor of the doctrine of Evolution can be drawn with apparent success through the field of comparative anatomy, but in the field of comparative physiology and mentality it is hopelessly broken.

The vast infinite distance—the unabridged chasm between the human species and the brute animal, and whose existence is denied by the evolutionist, is not to be found in the comparative difference in the bones of the extremities, or in the varying size of the cerebral cavities, or in the differential successive stages of osseous development; but in the utterly unlike faculty exhibited by the differing species in the production and choice of food.

The brute exhibits an instinctive, or organic sense, that serves as a guide in the choice or selection of food, in common with the vegetable and crystal,

Man, on the other hand, is dependent on a rational faculty denominated reason.

The instinctive, or organic sense, in the brute instantly accepts or rejects material as fit, or unfit for food.

The choice is always made wisely.

In man, the choice of food involves a slow, tedious, rational, logical process.

The faculty termed reason must analyze, compare, weigh and deliberate, before it can decide wisely.

The kitten knows the proper use and value of a mouse the first time that it is presented with one, as well as the old cat by which it was caught.

In the human species, the faculty of reason in the parent, must judge and choose for the child the proper elements of food, till its own reason, by cultivation, exercise and development is enabled to make a proper choice.

We now approach the other line of separation in the field of comparative mentality, which, in connection with the one just passed, forever divides the two species even from a suspicion of belonging to the same scale of development.

The brute never *prepares* its food by the choice of proper chemical elements, mixed in such proportions as will confer the highest condition of health and vigor upon its existence.

It passively accepts of food from the hand of nature, or the hand of man, and never *adapts means to ends* to produce it, fitted in the highest degree, to contribute to its health and well being as an animal.

If the brute *had* a life, or faculty, in its nature above this intuitive, or organic sense, possessed by it in common with the vegetable and crystal, we should certainly see it exhibited in its highest conditions of development, in at least a perceptible degree.

It is in man the highest function of his rational consciousness to search the fields of nature—to analyze their products, and with the requisite chemical elements in proper proportions, to so compound the food, or building material, for his physical body, as to confer upon his whole existence the greatest possible degree of physical, intellectual and spiritual health, vigor and efficiency.

The physical health of the brute is not dependent upon the *character* of the instinctive, or organic sense, that selects its food, *for that is always perfect*, but upon the *character or fitness of the food that it finds by chance, or receives from the hand of man*, to supply its wants.

In the brute, then, we have exhibited only a *blind, passive, instinctive, organic sense*, as the provident food agent.

On the other hand, we have exhibited in the nature of man, as the provident food agent, the *highest efforts of an active, producing, discriminating, logical consciousness*.

The provident food agent in the nature of the brute *finds its food by chance*, being dependent upon a *natural, or gratuitous supply*.

On the other hand, this agent in man, by the exercise of a rational, analytical faculty, *first determines the chemical constituents and their requisite proportions in proper food*; and then searching the fields of nature by analysis, comparison, combination and observation, *determines the perfect product* fitted to meet the wants of a physical, intellectual and spiritual existence.

Now, between these two provident food agents, the one in man, and the other in the brute, *I demand the connecting link, or links*.

Both apply to a common function in comparatively identical physical systems.

Evolution must demonstrate the provident food agent in the highest condition of brute life, as a faculty blending into and exhibiting perceptible elements of an *intellectual and spiritual consciousness*; and at the same time, must clearly show in the lowest forms of the human race the presence and operations of a food agent alike devoid of intellectual and spiritual consciousness—an agent *never producing, never adapting, never combining,*

but only seeking; an agent identical in character with that which supplies the vegetable and crystal, with that which gives to the descending snow-flake its wonder lines of organic symmetry.

This, *it cannot do*; and in its utter failure to sustain its pretensions of brotherly relationship between man and beast, in a common function, in a similar physical system, it must fall to the ground, the shattered wreck of a magnificent theoretical superstructure, that has been for nearly the last quarter of a century an object of reality to thousands of honest, inquiring, progressive minds.

In the contrast of the office of the provident food agent in man—reason, with that within the brute—organic instinct, the necessity and importance of our system of physical culture again becomes self-apparent.

Within human nature, an organic, instinctive sense is found, in a degree resembling the provident food agent in the nature of the brute; but it is not a safe, reliable guide.

The poisonous berries, of the belladonna plant, look as tempting to the child as grapes or cherries.

The child eats and dies.

The brute, instinctively aware of their poisonous nature, shuns them as unfit for food.

In following the promptings of *this unreliable, organic instinctive sense in his nature*, man has degraded his whole existence—physical, intellectual and spiritual.

To gratify sensuous longings and morbid appetites, rather than to rationally supply the *possible* and inevitable waste resulting from the highest exercise and development of his intellectual and spiritual nature, has been, and is, the tendency of the present age.

It would almost seem, from a scientific stand-point, that man had attempted, so far as in him lay, to verify—to make true the false doctrine of evolution, by degrading reason from its natural function of providing and preparing food to meet the waste incidental to life, and establishing in its stead an organic, or instinctive sense *that has all of the degrading tendency*, and none of the value and certainty of that reliable, organic guide which actuates brute life.

If this voluntary self-degradation—physical, intellectual and spiritual, should continue to go on in the future as it has in the past, there *are* chances, perhaps, that in some future age *the human race will end in the monkey tribe*; the rational and spiritual element which now characterizes it having been crushed out and obliterated beneath the weight of disobedience to the highest law of existence.

Our system simply demands that the human race shall cease

henceforth to imitate the brute in the most important function of earthly existence; and shall eat and drink according to the dictates of the highest intellectual and spiritual wisdom.

From the elevation that we have now reached in the discussion of the subject, the establishment of the most perfect condition in the physical system for the removal of the waste, or dead matter, incidental to the production of life, or vital activity, becomes obvious to all.

The dead, or disorganized tissue, *must be removed*, that the void may be rebuilt.

This removal is effected only through the presence of life force, or vital activity, informing and actuating the excretory organs.

Here, again, in this all important function, the importance of proper food material in requisite quantity in the blood, *to fully meet the waste in the nervous tissue*, becomes apparent, as the resulting life force awakens the excretory organs to an efficient activity.

Hence, our system demands that interposition of science, which will not only constitute with proper chemical elements, the food stream that composes the physical nature of man, but that will compel their ashes, or dead products, to flow away *in an uninterrupted current* after they shall have fulfilled their office in the production of vital activity.

We have now briefly sketched the outlines of the new system of physical culture, in the advocacy and practical application of which we are engaged.

We will now dwell briefly on the scientific fruits, that we offer the world as instruments, or aids, in the practical application of the system we advocate.

They are the result of years of patient, unwearied study, research and labor.

We have been able to clearly see the duty before us, and we have fulfilled it to the best of our ability.

Thousands are to-day voluntarily bearing testimony that our work, though imperfectly done, is meeting one of the greatest and most imperative wants of the present age.

The first that we present is a pure, concentrated, liquid, nerve and brain-building food :

The Tonic Extract of Wheat.

This food material is manufactured from the exterior of the wheat kernel, and it is concentrated to such a degree that *each quart of the preparation contains the vital nutritive elements found in one bushel of Wheat*.

It is entirely free from fat and muscle forming elements of food, and besides this characteristic, it possesses another of paramount importance and value—

That peculiar vital quality, which vegetable life possesses—wherein it differs the most widely from dead or amorphous matter, and for which, we know of no better term than vitalization, is an element of this preparation of concentrated, nerve and brain-building food.

This condition of vitalization, is an essential vital quality that a food element must acquire before it becomes fitted to pass the portal of assimilation and enter the blood.

It is a vital quality that a food element should possess before it enters the stomach; and one that renders the process of its assimilation into the blood certain; provided the digestive organs are in a healthy condition, and a tissue in the system demands such a food element to supply an existing want.

From the presence of this quality of vitalization, joined to concentration, and the absence of any qualities, negative to the most perfect essential chemical and vital conditions, this food compound *is certain of assimilation* in all cases where the digestive organs are not suffering in a considerable degree from the presence of disease.

This concentrated nerve and brain-building food, or material, fills to-day, the greatest legitimate want of the human race.

What is it in reality?

I answer, it is a pure, concentrated, *material form* of human thought, happiness, achievement and development.

For it affords reason the means of intelligently supplying the waste incidental to the production of vital activity, from which human thought, happiness and achievement *must spring*, if they have an existence.

This food *has the requisite power, which no other food ever possessed, of sensibly elevating the tone, or vitality, of the human system, without the presence of a stimulating effect.*

Its effect is that of food—*permanent*.

As a food it becomes *a natural invigorator and energizer* to every function in the human system in which the nervous tissue plays a part.

It awakens the intellectual and spiritual faculties to action and achievement by supplying their material organ, the brain, with energy and power.

It supplies life force, vital activity, to carry on all of the great organic processes in the human body with efficiency and completeness.

The next aid that we present, in the practical application of our system of physical culture, is the Concentrated, Semi-Digested, Compound Extract of Fibrin and Wheat.

This is a concentrated, semi-digested muscle and brain-building food.

Every quart of this preparation contains the vital, nutritive elements found in one-half bushel of wheat, and the fibrin contained in sixteen pounds of beef.

We have found by experience, that in the presence of a certain degree of irritability, or disease of the digestive organs, that even a pure, concentrated vitalized form of nerve and brain-building food did not seem to fully meet the existing demand.

The digestive process is necessary to fit the food element for the secondary one of assimilation.

Hence, the necessity of performing, *outside of the irritated, or diseased stomach*, the function that this organ fails to perform of itself.

Here arises *the absolute necessity* for the process of artificial digestion.

We have found that those cases to which this food compound is applicable, require, in addition to the nerve and brain-building qualities, the element of fibrin.

This is probably due to the fact that the great organic functions of respiration, circulation and digestion, are based, to a certain degree, on muscular contraction; and the food effect of fibrin, to invigorate and energize the muscular tissue, is well known to every novice in physiological science.

By the use of this artificially digested food compound, to which reference has just been made, in all of those cases of nervous prostration in which the Tonic Extract of Wheat fails for want of assimilation, the irritated, or diseased stomach *soon recovers its natural power and efficiency*; when the artificially digested food may be superseded by the more potent agent—The Tonic Extract of Wheat.

So, the Concentrated, Semi-digested, Compound Extract of Fibrin and Wheat, is intended to serve as a precursor or stepping stone to the Tonic Extract of Wheat.

Next, we present the Concentrated, Semi-Digested, Compound Extract of Beef and Milk.

This artificially digested food compound is particularly adapted to the wants of children and elderly persons, and especially to cases suffering from organic disease of the digestive organs.

In each part of this preparation are the vital nutritive elements contained in thirty-two pounds of beef, and sixteen quarts of milk.

This artificially digested food is expressly designed for cases where the stomach *refuses to retain food*.

It is applied in such instance, through the rectum, to feed the system until the stomach becomes sufficiently strengthened to retain and digest food.

It is designed, in the worst forms of inability and organic disease of the digestive organs, to serve as the precursor, or stepping stone, to the use of the Compound Extract of Fibrin and Wheat.

We next present the Concentrated, Semi-Digested, Carbonaceous, or Fat Forming Food.

The food compound is designed for application to the surface of the body; its semi-digested quality rendering absorption certain and rapid.

By the use of this preparation, the system may be supplied with carbon for the maintenance of animal heat, without taxing a diseased or broken down digestive function with the labor of digestion and assimilation.

Its need is indicated by the approach, or presence, in the system of organic disease.

We now present the last, and in many practical respects, the most important product of our system: The Food Beverage, or Life Food.

This is also a highly concentrated, artificially digested food compound.

In it is realized, in the highest possible degree, which our scientific knowledge and skill in the combination of elements has enabled us to produce, *the instantaneous, invigorating, energizing quality of food.*

This compound is designed to supplant stimulating brain poisons.

In one-half of one fluid ounce (one table spoonful) of this food, are concentrated the vital nutritive elements contained in two ounces (dry measure) of wheat, and the muscle-building elements in four ounces of beef.

This food compound has been subjected to such an exhaustive process of artificial digestion that it is fitted to enter the blood *almost instantaneously on entering the stomach.*

Hence its *sudden, invigorating, energizing* effect—physical and intellectual.

Taken in milk, which is rich in nerve and brain building elements, this concentrated, artificially digested food compound *affords almost instantaneous relief to that sense of physical and mental depression* which leads to the use of brain stimulants, alcohol, opium and tobacco.

As it is *a pure food compound, free from any stimulating elements*, it naturally supplies a want where a brain stimulant is only a temporary, poisonous, deadly substitute.

From its use, the physical and the mental nature of the human body *are invigorated and energized almost as instantaneously* as from the use of alcohol; while, as a result of its use, there is *no depression following the stage of invigoration*, as in the case of the use of a brain stimulant.

It is a pure food; and *the permanent, energizing effects of food*, follow its use.

Here, in this food compound, or in its equivalent in character and action, is found *the only effectual remedy against the evil of intemperance.*

This food compound *supplies a natural want* that is now filled by poisonous, deadly substitutes—brain-stimulants.

Our system *strikes at the root* of intemperance and chronic disease, *by supplying with natural means*, the unfulfilled want out of which the evils arise.

Here are the results of our study, research and labor during the past fifteen years in the development of the new system of physical culture that we advocate.

Thousands, physically, mentally and spiritually elevated from the depths of disease, pain and imbecility, to the region of health, happiness and achievement, are rejoicing in our labor in hearty appreciation.

That the encouraging results which have so far attended our own efforts will attract other and better qualified laborers than ourselves, to this vast, uncultivated field of human usefulness and achievement, we devoutly hope.

To every element, be it a product, method, or word of encouragement, that will assist in the enterprise on which we have entered, we will give a hearty welcome.

The public mind seems to be awakening in some degree to a sense of the value and importance of food, as a means of preserving health and curing disease.

In the vast uncultivated field before us, there is ample room for the exercise of the highest powers of human genius; a field whose cultivation will repay the efforts of the faithful, efficient laborer better than any other in human life.

Millions of dollars within the American nation, might find a profitably, pecuniary investment in the furtherance and development of *this fact-based legitimate undertaking.*

What can be on earth a higher, or more legitimate undertaking, a nobler, holier task, than to attempt the elevation of the human race, by rendering the physical system of man a more perfect organ of impression and expression, to the rational, divine nature within.

And we trust that we may live to see the day when the knowledge essential to true physical culture shall have crystalized, though of course imperfectly, into a scientific form; and when a public demand *shall compel our public institutions of learning to dispense to the masses its grand elements of knowledge, which underlie the highest forms of development, happiness and achievement in human existence.*

Till this day shall come, the divine powers and capacities of the human soul will fail to find in human life a perfect organ of development and exercise.

Reparation and Excretion:

THEIR RELATIONS TO FOOD.

BY VIRGIL W. BLANCHARD, M. D.

THE human body is constantly undergoing the process of death and recreation. The only stable elements in the fabric are the laws, or principles, of organic and soul life.

Material elements, in the hands of these laws or principles, are constantly changing their forms and shifting their relations. The transformation in structure constantly going on in the living animal tissue, is one of the greatest of all wonders known to science—a wonderful consuming and building up process, out of the ashes of whose flame rises, phoenix-like, that condition of vital activity that we call life.

Life is evolved from death, and death is the inevitable doom of life. The phenomenon of life, or vital activity, springs from the descent of living, organized tissue, from the condition of life to that of amorphous, or dead matter. Death—absolute death—is only the cessation of the tearing down process essential to life.

Disorganized or dead matter must be removed from the living tissue, and the void repaired with new material. This new material, after it becomes incorporated into the void left by the removal of the dead or waste matter, must be endowed with organic vitality—elevated from the condition of dead to that of living matter. Thus recreation follows in the footsteps of death.

A living animal tissue *can have* no stable material elements. They are passing away, and new ones are taking their places with a rapidity just in proportion to the activity or life energy that may be present in the structure.

Life, from this view, is, in the sternest scientific sense, a stream, a current. New material must constantly flow into the grasp of the organic and soul law, or principle, the only stable elements within the human body. In their grasp it is elevated to the condition of life. It then dies, that vital activity may be evolved. It then flows out of the system as so much dead or effete matter.

The rapidity with which the tearing down and building up process is taking place in the living animal tissue, as the result of an active, vigorous function, is wonderful to contemplate. Some

entire portions of the muscular and nervous tissues are destroyed and rebuilt daily. And it is estimated that most of the soft tissues of the human body are entirely destroyed and rebuilt once in every three months during the life of the individual.

Now, the human body, from a strictly anatomical and physiological point of view, is merely a group or assemblage of organs or machines; each one having a distinct purpose or function to fulfill, and each serving in unity with the others to form a perfectly harmonious whole. It is the office of one of these organs or machines to prepare the new material for the architectural process; another transports it to where it is needed; another places it in its proper relations; another elevates it from the condition of dead matter to that of organic vitality. Then it dies, that life may be evolved. And after its death another removes it from the system.

This new material thus must constantly be supplied or contained in the food elements that are daily required by the human system. Food, even before it enters the human stomach, is in reality a latent form of the activity of life. Within the grasp of the organic and soul law, or principle, it supplies an otherwise passive capacity with motion, force, energy; awakens what would otherwise be a passive law, or principle, into a condition of vital activity.

The architectural or building up process, constantly going on in every tissue of the living human body, is known to science by the term "reparation;" and the tearing down process, joined to the removal of its resulting waste, by the term "excretion." These two functions are obviously the two most important ones in the living animal tissue. In the presence of their natural, efficient fulfillment may be found health, vigor, activity and endurance; and in the absence of such fulfillment, inability, pain, disease.

Now, in order that the reader may obtain a clear understanding of the true relations of food to these two most important functions, it will be necessary to pause for a moment and inquire what organs, or machines, of the human body are brought into exercise in their fulfillment; and also into the manner by which they are carried on.

This inquiry is necessary for the reason that an organ of the human body must be fed with a proper supply of necessary food in proportion to its activity—in proportion to the amount of labor that it is required to perform; for, as has been explained, the life or vital activity of an organ arises from the presence of a food current flowing through its substance, and the descent of food material in its structure from the condition of organic life to that of dead matter.

The process of death and recreation constantly going on in every living animal tissue, is the transcendant wonder of physiological science.

It is the office of reason to supply the stomach with food material. In this organ the proper and requisite food elements that it may contain, are endowed with chemical and vital conditions that fit them to enter the blood.

The blood, through the arterial system, distributes the food elements that it may contain to the capillary vessels. The walls of these vessels are the true organs of reparation; also the true organs of primary excretion. This vessel is at once, and at the same time, the ever busy architect and scavenger of animal life. The capillary vessel is a minute tube, formed of an exquisitely delicate membrane. Its interior diameter varies from one to two thousandths of an inch. To such an extent do these minute tubes penetrate and traverse the soft tissues of the living animal, that the substance of every fiber of which they are composed is brought into absolute contact with the exterior surface of the delicate membranous walls of which they are constituted. Hence, as a result of this arrangement, the substance of every fibre entering into the constitution of the soft tissues of the human body is, through the wall of the capillary vessel, brought into a proper relation with a blood current within it, which should contain an abundant supply of building material to compensate the loss or waste resulting from life; and this also affords a direct channel through which the waste, or disorganized matter, resulting from vital activity, may be conveyed to the secondary excretory organs for elimination from the system.

We have, then, in the wall of the capillary vessel, the architect and scavenger of the substance of the tissue. We have also in the blood current within, the agent that supplies the requisite new building material essential to the repair of the tissue; and also the one that removes the waste or dead matter to the secondary organs of excretion for elimination.

Now let us reverently pause for a moment and study the grand spectacle of new birth, or creation, ever going on in animal life. As soon as waste or dead matter accumulates in the substance of the tissue on the exterior surface of the wall of the capillary vessel, the delicate membrane of which it is composed perceives, grasps, and transfers it to the blood current within, to be conveyed by it to the secondary excretory organs for elimination from the system. Then this membranous wall of the capillary vessel, as if conscious of the void left in the substance of the tissue by the displacement of the disorganized matter, and at the same time, as if conscious of the quality and quantity of the new building

material requisite to fill the void, reaches forth a mysterious hand of vital magnetism into the blood current within, and as the necessary elements come within its reach, grasps them, and transfers them to the vacancy; and then, by bringing into play a mysterious life-endowing power, raises the new material from the condition of dead matter to that of organic life; thus constituting it a homogeneous part of the living animal tissue. The waste, or dead matter, as has been explained, after it has been transferred to the blood current within the capillary vessel, is conveyed to the secondary excretory organs.

The most important of the secondary excretory organs are the kidneys, the lungs and the skin. These are simply strainers, whose office is to remove from the blood disorganized, dead, poisonous matter, as fast as such accumulation takes place.

Overlooking the details that have been enumerated—that have been necessary to a clear understanding of the subject—what, I ask, are the prominent capital elements in the picture just drawn of the process of death and recreation constantly going on in the living animal tissue? I answer: first, the supplying the stomach with food material; second, its preparation by this organ for the blood; third, its distribution by the capillary vessels; fourth, its transference by the wall of the capillary vessel from the blood current within to fill the void in the tissues occasioned by the removal of the waste or dead matter; fifth, its elevation to the condition of organic life; sixth, its death, that life may be evolved; seventh, its removal as waste or dead matter by the wall of the capillary vessel into the blood current within; eighth, its elimination from the blood by the secondary excretory organs.

Here, in this picture is seen, with an absolute scientific correctness, the food current flowing into and out of the grasp of the organic and soul law, or principle; the only stable elements found within the human system.

We are now prepared to briefly consider the true relations of food to the processes of reparation and excretion. Food is simply a latent form of the activity of life. Its presence awakens a principle into motion, activity, energy. It is required in quantity just in proportion to the presence of the quality of intensity in the process of vital activity. Its component parts are determined by the constitution of the active tissue, or organ.

In a living human body, the nervous tissue is to-day composed of the same chemical elements that it was a year ago; yet during the year this same tissue may have been torn down and rebuilt a score of times. The same is true of the muscular, the adipose, the serous, the mucous, and even the osseous. Once in from six to nine years even the densest bones are rebuilt.

From the standpoint that we have now reached in the discussion of the subject, what, I ask, is the most important relation that food obviously holds to its most conspicuous element? It can be no other than that which food holds to that constant, intense vital activity exhibited in the tearing down and rebuilding process, excretion and reparation.

Labor, vital activity, on the part of the living animal tissue, arises from a loss that can only be repaired by food. The vast labor of the wall of the capillary vessel, joined to that of the kidneys, the lungs and the skin, must obviously require a large expenditure of food material to supply the waste resulting from vital activity. The dead, effete matter must be removed from the living tissue, and the void caused by its removal must be rebuilt. Where is the active agent in this unceasing, herculean task? Whence springs this wonderful, this marvelous creative power? Does it inherently reside in the wall of the capillary vessel, the kidney, the lungs, and the skin? I answer, that these organs are only passive machines that move and act only as they are actuated; that in the gray cell of the sympathetic nervous system the creative power originates; that in the wall and contents of this organ is experienced that waste consequent upon this vast expenditure of vital activity.

It was estimated by the late Prof. Cresson R. Styles, that the wall of the gray cells of the sympathetic nervous tissue that supply with *spiritus vitalis* the biceps muscle in the arm of the blacksmith and quarryman is destroyed and rebuilt as often as once in six hours, while they are vigorously engaged in plying their vocation.

There is a vast demand for food elements to supply the waste of the nervous tissue in the physical system of the manual laborer, that has been heretofore entirely overlooked. His system requires brain and nerve-building food in almost or quite an equal degree as the system of an individual engaged entirely in intellectual pursuits, although for another purpose. It should never be forgotten or overlooked, that vital activity, exhibited in the exercise of the muscular system has its origin in the gray cell of the sympathetic nervous tissue, the same as intellectual activity originates in the gray cell of the cerebral tissue.

In view of these facts that are here presented, in view of the vast waste of the nervous tissue in the organic processes of reparation and excretion, joined to that resulting from intellectual activity, all in the presence of a comparative absence of brain and nerve building food in the diet of the masses, is it a marvel, or is it not a natural result of cause and effect, that not one individual in five at the present day can boast the possession of a sound, healthy, enduring physical system?

CHRONIC DISEASE:

ITS CAUSE AND REMEDY.

BY VIRGIL W. BLANCHARD, M. D.

Chronic disease is one of the peculiar products of civilization. Physical vigor, activity and endurance seem to proportionately decline in the higher ranks of society as knowledge and refinement become the conspicuous, dominant elements in the character of a nation. So universally have these changes been observed, that historical writers have generally accepted the pernicious dogma as a fundamental truth; that physical decline is a natural, universal sequence of intellectual development and domination. As a result of this false impression, a feeble, sickly physical system is at present regarded as a kind of natural, or necessary concomitant of intellectual power. That this is the rule, at the present hour, among the higher classes in the ranks of civilization, I do not deny; and I insist that it is not a natural, legitimate result, but that it is a natural result due to the violation of some of the basic laws of human existence. I not only aver this, but I venture to confidently assert, that in the perfected physical system is found primarily the only true basis of intellectual activity and power.

This conclusion would make chronic disease not a natural product of civilization, but its most formidable obstacle; its worst enemy. A natural product, or a legitimate effect, so long as the cause exists, is inevitable; but an obstacle, or an enemy, may be removed or overcome.

The spectacle presented to-day by the higher ranks of civilization is fearful to contemplate. Not one family in five is exempt from the terrible visitation. "Can the demon be exorcised?" "Is there a ray of hope?" are the hopeless, wailing interrogations of millions.

Every means that has been tried has utterly failed. Nostrums, drugs, medical systems, have one by one awakened hopes that have never been realized. Still, with an ever increasing fatal momentum, through its ever deepening, widening channel, the curse rolls on. I answer confidently, the plague may be stayed; that there is hope. I answer, that the root of the deadly, universal

curse known as chronic disease, lies in the fatal error of civilization in making physical culture secondary to intellectual. I answer, that Nature designed a perfected physical system as the only soil capable of bearing the noblest and divinest fruits of intellect. I answer, that vigor, activity, and persistence of the intellectual element in human nature are naturally the outgrowths of force, energy and endurance of the physical. I answer, that the culture and refinement of civilization to-day, are in and of themselves false, morbid products; or they would, through a natural, proper culture of the physical nature, develop the highest possibilities of the intellectual and moral.

The human body, as a single organ, has one general, dominant function, viz.: the production of vital energy, or life force, through which its organic processes are performed; and by means of which the function of intellection is carried on. If this force is present in an abundant, natural volume, both the physical and the intellectual nature are replete with energy and activity. Latent life force in the physical system is the equivalent of physical and intellectual health. And health is a synonym of activity, power and production. Chronic disease, excepting the specific and malignant types, is simply a deficiency of life force. In the presence of chronic disease, the physical system does not produce life force sufficient to meet the wants of the organic processes and the intellectual function. As a result, certain necessary physical functions are imperfectly performed. As the physical system is, in itself, an organ for the production of life force, a derangement of one or more of its functional processes still further diminishes its production. Here we have a solution of the problem.

Chronic disease, in the general acceptation of the term, is simply a condition resulting from a want of life force, or vital energy, with the physical system. Not organic, but functional in character, and hence curable. But how curable? I answer, by simply supplying the deficiency of life force, or vital energy. But can life force, or vital energy, be supplied to the physical system to meet a deficiency? If so, how? I answer, by simply supplying the physical system with proper food. I answer, that the physical system as a single organ has one general, dominant function, viz: to develop or produce life force, or vital energy, from proper, assimilable food. I answer, that life force can have no other origin than from proper, assimilable food. And I repeat, that the paramount function of the human body, as a single organ, is to develop from proper food material this life awakening and life sustaining power.

From this point of view the fatal error of the past is clearly seen and understood. Nostrums, drugs, arbitrary and pernicious

rules and systems are seen usurping the place that can naturally be filled only by food.

In a reform in the dietetic system of the present age is found the only true remedy for chronic disease. But this reform must be based upon natural, philosophical principles. Physiological laws must be obeyed.

Life force has its origin in food; but in food of a peculiar character. The human body has its active and passive organs. What a steam engine or water wheel is in a manufacturing establishment, the nervous tissue is among the other organs in the human body. It is the life-awakening and life-endowing agent. It is the life motor, the life engine. The other organs move and act only as they are moved upon and actuated by its power. Its function is the general, universal function of the human body, and it requires food to supply its waste in proportion to its activity and energy. Hence the natural demand for food to supply the waste of the nervous tissue is proportionally much greater than for any other form required by the physical system. And the almost utter deficiency of nerve and brain food in the diet of the masses naturally suggests physical debility and mental incapacity; just those physical and mental conditions that are known to civilization by the term chronic disease. And to make the disaster more complete, unnecessary elements in the form of fat forming and muscle forming material are substituted for the natural, necessary supply requisite for the nervous tissue. What then is the true secret of physical and intellectual health? I answer, first, to supply the waste in each tissue of the physical system with a requisite amount of proper assimilable food; and second, to avoid burdening the organs of digestion with an excess. Here is the true philosophy of dietetic science. It may all be summed up in seven words; *supply the waste in the physical system.*

The possibilities of dietetic science as a means of uplifting the human race are practically illimitable. A healthy physical system is to-day the exception, rather than the rule. That the divine capabilities of the human soul can find a just expression only through a perfect physical organ, is a fact that is not at present in any just degree understood. That chronic disease is almost invariably only a just punishment for a violation of natural dietetic law, rather than a natural sequence of intellectual culture and refinement, civilization fails to comprehend. Till a just understanding and appreciation of its true cause and proper remedy is entertained by the public mind, this scourge will continue to visit upon the transgressor the just penalties due to a violation of the most important fundamental law of human existence.

PROPER FOOD

THE FUNDAMENTAL ELEMENT OF TRUE CULTURE.

BY VIRGIL W. BLANCHARD, M. D.

THE true office of the human body, as an instrument or organ through which the divine capabilities of its intellectual nature may find expression, has been almost entirely overlooked and ignored. The intellectual nature has been regarded, in a certain sense, independent of the physical system, rather than a dependent element. Hence the physical system, as the true organ of expression to the intellectual principle, has been lightly regarded or entirely overlooked. As a result, scholarship, culture, is at present esteemed as entirely a product of mental application, exercise and acquisition, rather than the result of a perfect fitness of an organ of the physical system to serve as the instrument of the intellectual principle. As an effect of this false view of the subject, physical culture has been almost entirely overlooked in the attempt to acquire intellectual parts and powers. That thought, logical effort, and intellectual achievement have in a certain sense a food soil, as much as the living oak has an earth soil, is a vital truth that is entirely ignored in our present popular educational methods. That every intellectual achievement is in a certain degree the effect of a force derived primarily from the disorganization of food elements within the cerebral tissue of the brain, is a fact that is to-day not at all understood and appreciated.

As a result, the present popular educational methods consist of a process of urging and forcing the intellectual nature to an unsustained, unnatural, morbid activity, by an arbitrary compulsory effort of the will, rather than by inciting and inclining it to a natural exercise of its powers by adequately supplying its physical organ of expression with those material elements from which force and activity can alone be derived.

Force and activity exhibited by a living organ are synonyms of waste. Waste must be met with an adequate supply, or force will cease. Hence, an adequate supply of material to meet the waste in an organ becomes directly a natural and powerful stimulant to functional activity and energy.

When a tissue is full of latent force and activity derived from the presence of food elements within its substance to supply waste, the mind becomes aware of the fact, and a mental condition is thereby induced that is sure to bring the latent force and activity into exercise. This is an all-important physiological

law that has been entirely overlooked. This law applied to the cerebral tissue of the brain makes physical culture the true basis of intellectual effort and acquisition. It demands that the human brain be incited to activity and energy by the presence of those food elements within its substance, from which activity and energy may be derived. It urges the organ to a natural activity and energy, by supplying it with latent force, in the form of proper food. It is said of one scholar, that he is ambitious, full of energy and the spirit of achievement; and of another that he is destitute of these traits.

What is the meaning of this? What gives to one brain an impulse of activity and energy and withholds it from another? Of what does mental energy and activity primarily consist? I answer, true mental power and activity are an outgrowth of the capacity of the cerebral tissue of the brain to suffer waste without injury to itself; in other words, of the presence of a surplus of food elements within its substance. In short, brain and nerve food is a latent form of thought-force; the human brain being the necessary organ of transmutation or transformation. Of course, mental ability is an outgrowth of a particular faculty, or of associated faculties; but mental force and activity—the elements required to give motion and energy to the faculty or faculties—are the direct products of proper food.

Physiological and chemical science have firmly and irrefutably verified these conclusions. How important then to the student and scholar the questions: What shall I eat? Is my present diet adequate to fully supply the natural, inevitable waste within the material organ of my intellect? Is the cerebral tissue of my brain so abundantly supplied with latent force, in the form of proper food elements, as to give the fullest expression in activity and energy to all of the highest faculties of my intellectual and moral nature.

The power and activity of a large proportion of the best minds in our land are impaired or destroyed by a want of latent force, in the form of nerve or brain food, within the substance of the material organ, the brain. Like a steam engine without fuel to supply the waste resulting from the production of power, they exhibit idle but efficient capacities of achievement and effort.

Dietetic science will in some future age be regarded as the fundamental element in the system of true culture. It will then be understood, that in a sufficient supply of proper food to the human brain, and in a perfect function of digestion, lie primarily the grand secret of that intellectual power and activity that can alone give a perfect expression to the divine capabilities of human existence.

MENTAL DYSPEPSIA:

ITS CAUSE AND ITS REMEDY.

BY VIRGIL W. BLANCHARD, M. D.

The average American is, to a greater or less extent, a confirmed dyspeptic. He complains of his stomach as the weakest part of his physical system. It is to him the heel of Achilles, where the arrows of pain and disease inflict the mortal wound. Like the bankrupt treasury of a nation, it not only ceases to afford a generous relief to a thousand legitimate demands, but it becomes a cause of pain, apprehension and torment.

The stomach supplies building material to the architectural edifice of the human body. It supplies material to repair the waste incidental to organic and intellectual life. The nervous tissue must suffer waste, in order that the current of thought may flow. Every thought, every logical process, is the product of a descent of certain chemical elements of the nervous tissue from the condition of organic life to that of dead matter. Thought is a direct product of the disorganization of a portion of the human brain. The flame of thought as truly feeds upon the material substance of the brain, as the smelting process in the reduction of ore consumes the glowing coal in the furnace.

In mental dyspepsia the stomach has ceased to furnish the brain with sufficient material to make good the waste caused by the intellectual effort. The successive steps by which the scholar is unconsciously led down a pathway of physical bankruptcy, having their origin in mental dyspepsia, are important and interesting from a physiological point of view. The relations existing between mental dyspepsia and intemperance, are entirely overlooked by the physiological writer and teacher.

In the briefest possible manner I will attempt a delineation that thousands will recognize in their own personal experience. Of course in a brief glance within so wide and important a field, only a few of its most important points can receive attention.

The nervous tissue is, without exception, the most important of any part of the body. Within the gray cells of this tissue, the *spiritus vitalis*, or life force, is elaborated and stored; that subtle, mysterious life principle, that awakens into activity all of the

phenomena of vitality exhibited by the various organs of the body. Now this tissue requires a constant supply of building material to compensate the waste that is continually going on in its substance. Every thought of the brain, every contraction of a muscle, and every secretory or excretory function of an organ requires in the act a certain expenditure of *spiritus vitalis*, or vital energy; and the production and distribution of this life force requires in turn the consumption and disorganization of a certain volume of food.

Now, an animal tissue has the cannibal habit of feeding upon its own substance; relying upon the stomach to replace the amount consumed as rapidly as it takes place. Let it always be borne in mind that the nervous tissue, in the elaboration and distribution of its own proper secretion, life force, feeds upon itself; and also that it is required of this tissue to supply all the other tissues in the body with the life principle; or, in other words, that this tissue is at once, and at the same time, the fountain of organic and rational life. From this it will be clearly understood that the labor performed by the nervous tissue is incomparably greater than any other in the human body.

Now the amount of food, or building material, required by a living tissue to meet the waste resulting from labor, is always in proportion to the amount of labor performed. Food is a latent form of vital action, and vital action is the source of labor. Hence, whenever it happens that the stomach is not supplied with the proper and sufficient food to repair the waste of nervous tissue, almost infinite physiological mischief and disaster follow. The nervous tissue falters in its function, and the wheels and levers in the various dependent organs vibrate with a diminished speed; while the instinct of self-preservation becomes aroused, as the starving nervous tissue, through the sense of hunger, clamors for food. Every other tissue experiencing a deficiency in vital action, demands food. Like the voice of a multitude, the cry goes up to the ear of reason: Food! food! food!

The victim of this dietetic error is rationally conscious of a deficiency. His reason hears the voice of nature, but her language is unintelligible. She is not a master of dietetic science. The victim devours with an almost insatiable appetite the fat and muscle forming varieties of food, that chiefly constitute the present popular bill of fare. At last his digestive organs falter in their function, beneath the weight of the useless burden. His consciousness is aware of a deficiency; his nature, intellectual and physical, feels crushed beneath an unsatisfied want, and staggers and reels under the invisible burden. If the labor he is accus-

tomed to perform is chiefly intellectual, the mischief and disaster to his whole system is doubly increased; for the process of intellection occasions a much greater proportional waste of the elements that compose its substance, than is exhibited by the other portions of the nervous tissue in the performance of the purely organic processes.

At this juncture, the condition of the victim, from a physiological point of view, is painful in the extreme; for the stomach, in common with the other organs of the body, experiencing a deficiency in vital energy, besides being crushed beneath a fatal burden, signally fails to fulfill its important office of supplying the waste incidental to vital action; and the blood in consequence becomes still more impoverished in elements requisite to supply the demands of the nervous tissue. The germ of that uncomfortable disease, mental dyspepsia, has now taken root. The victim is tortured with a longing and craving that is almost insupportable. He feels depressed, languid, gloomy. A sense of weariness, which he expresses in the significant word "goneness," never forsakes him. He toils at his daily task, but he does it with a painful effort. He will not admit to his friends that he is sick; and he becomes ill-natured and indolent. An effort that he once would have made with assurance and delight, now assumes proportions from which he recoils with fear and distrust. At last the torture becomes insupportable and he calls a physician. Then the crisis has come. Nine times out of ten, "to brace up his system," and to quiet his rebellious nerves, the medical practitioner prescribes a brain stimulant, either alcohol or opium, as the proper remedy; or frequently combines them in a single prescription. A poison is given to supply the place of concrete, assimilable brain food. Under its stimulating effects the victim feels invigorated. But the seeming salutary effect is founded upon the fatal physiological law, that brain stimulants temporarily supply the place of brain and nerve food. The dose of the poison from time to time is given more frequently, and increased in quantity as the demand arises. The victim finds on experience, that during the period of excitement, resulting from its stimulating effects, that he can resume his interrupted labor. But between the periods of excitement his mental and physical torture seem to be doubly aggravated. It may be that his daily toil earns his daily bread. If so, he must work, even if he works under the excitement of a stimulating poison. But his nature, physical and intellectual, is being fettered by a chain, whose invisible links are stronger than those of steel.

In this manner the appetite for stimulating brain poisons is

innocently and unconsciously acquired by the victim of mental dyspepsia. In this path which I have just delineated, thousands of gifted minds in our land are at this moment descending to the shame, ruin and degradation of a drunkard's grave.

On whom does the guilt rest? I answer: First, upon society, for permitting the dietetic error that makes the ruin possible; second, upon the physician, who substitutes a poison for assimilable brain food. The number of these victims is increasing from year to year, in a frightful ratio.

After a little reflection, all will agree that intellectual activity has increased in our land the past fifty years at least 400 per cent; that among a given number of population four books and four newspapers are read, four subjects studied and mastered, four opinions promulgated and defended, in the place of a single one fifty years ago.

Now, what does this enormous increase in intellectual activity suggest to the physiologist? I answer: It suggests a proportional increase in the present dietetic system of those elements of food that supply the waste of the nervous tissue arising from the intellectual process.

No one will venture to dispute these premises. Has there been such an increase? I answer: There has not been, as every chemist and physiologist is aware. As a result of this dietetic error, the average individual engaged in any occupation or profession requiring continuous and intense intellectual activity, is usually broken down, physically and intellectually, between the ages of forty and fifty years. He crawls up on the shelf to die, a physical and intellectual wreck, leaving a gap in the ranks to be filled by a younger victim. As a result, the word "scholar" is to-day painfully suggestive: first, of mental dyspepsia; and second, of brain stimulation. The manner in which the scholar, the victim of mental dyspepsia, innocently and unconsciously acquires the appetite for the stimulating poison, has just been described. The writer of this article has met, in his professional experience, a multitude of these cases.

Mental dyspepsia, as a disease, is terrible; but to have it become the prison walls of an abominable, fatal vice, while the victim is unconscious of danger, is, indeed, a horrible doom. Thousands of the best scholars in our land have become slaves of stimulating brain poisons, through mental dyspepsia.

Mental power and culture are royal prerogatives. In the minds of the masses, they confer a kind of dignity and nobility, even on an element of vice that may be associated with them in the same character. As a result, the scholarly drunkard is to-day

diffusing the vice of intemperance in every circle of human society, giving it a certain respectability and dignity derived from its association with commanding intellectual powers. Like the thistle seed caught in the plumage of the eagle this deadly vice is thus borne to take root in the virgin soil, which otherwise it had never reached.

The remedy for mental dyspepsia is suggested by its cause. It can be nothing else but natural, assimilable brain food, joined to an efficient fulfillment of the digestive function. This food must contain in itself the same chemical elements that enter into the constitution of the nervous tissue. It must be concrete, soluble, with chemical affinities so easily broken as to impose the least possible tax upon the digestive organs. To this we must add an observance of physical laws relating to the functions of digestion and assimilation.

Relations of Fatigue & Sleep to Food.

BY VIRGIL W. BLANCHARD, M. D.

THE relations of fatigue and sleep to food form one of the most interesting topics of physiological science. The human body is constantly undergoing disorganization and recreation. The phenomena of life is evolved from the descent of living animal tissue to a dead state. This dead matter must be removed from the living tissue as fast as it accumulates, and the void it leaves rebuilt with new material.

This tearing down and building up process is in reality the most important function carried on in the human body; for from the disorganization of the substance of the living tissues arises the vital activity denominated life; and in the subsequent, necessary reparative, or rebuilding process is found the most important application of the vital principle.

Fatigue and sleep are necessary conditions of life, growing out of the tearing down and building up process constantly going on in the tissues and organs. And as the rebuilding process is dependent upon a proper supply of food, the relations between fatigue and sleep and food become an interesting subject of inquiry. Fatigue and sleep are links in the same chain of effect produced by a common cause. They are directly or indirectly due to the waste resulting from the activity of life. Fatigue is a physical and mental condition indicating to a greater or less degree the necessity of sleep. There is, however, this distinction, fatigue may not result in sleep; but natural sleep is always to a greater or less degree preceded by fatigue. From this, fatigue is seen to be an admonition, and sleep is an authoritative command from Nature to suspend the activity of life, that the disorganized elements may be repaired.

Fatigue demands a partial, and sleep an entire suspension of functional activity arising from the domination of the will and reasoning faculties. These demands are made in accordance with one of the most important, basic physiological laws of physical existence; and disaster and ruin are sure to follow their unfulfillment. The human body is not like a steam engine that will continue to run smoothly without repairs, so long as breakage of some of its parts has not taken place. In the living tissue, as has been explained, the activity of life is evolved from the disorganization or destruction of its substance; hence a continual, constant

process of repair becomes necessary. And whenever the process of disorganization goes on for a time in a tissue more rapidly than repair follows, the sensation denominated fatigue is experienced; and whenever the former process has advanced to a certain degree beyond the latter, the sensation of sleep becomes an inexorable physiological necessity, that the process of reparation, or recreation, may overtake the one of disorganization or death.

It is the office of reason to supply the digestive organs with sufficient, proper building material to compensate the daily waste in the human body. It is the office of the digestive organs to reduce this food material to vital conditions that fit it to enter the blood. The blood supplies the various tissues with material to compensate the waste continually going on in their substance. An important relation between proper food in requisite quantity, and fatigue and sleep becomes at this point apparent. If the blood contains a requisite supply of food material to repair the waste in a tissue, the conditions of fatigue and sleep will be of the shortest possible duration compatible with the function of reparation. On the other hand, if there is a deficiency of proper food elements in the blood to repair the waste of the body, the condition of fatigue and sleep will be prolonged till the digestive organs afford the necessary supply.

How many thousands in our land feel crushed beneath a sense of mental and physical fatigue, accompanied by a perpetual desire to sleep. In these cases the physical system may present outwardly a natural, perfect development; nothing being wanting but vital activity, vigor, energy. The pulse, the tongue, and the character of the various excretions refuse to divulge the secret of an absence in the blood of proper food material to compensate the greatest waste in the physical system resulting from the production of the activity of life. That the cause of the difficulty in these cases lies in an error in the selection of food, is to-day not clearly understood.

The important physiological law, which I will now embody in a single sentence, has been entirely overlooked in the premises. Nature through fatigue and sleep compels a condition of inactivity in a tissue or organ of the body, just in proportion to the deficiency in the blood of proper food material to supply the waste resulting from its natural activity. No one can determine the capacity of the human brain to labor and achieve until it has been supplied for a period of time with sufficient food of the proper kind to meet the waste caused by mental activity. And not until the sympathetic nervous tissue has been for a period of time supplied with proper food to fully compensate the waste resulting from the production of vital activity essential in the organic process, is it possible for the physical system to acquire

those conditions of vigor and endurance that are essential elements of perfect health.

But, you ask, why discriminate in favor of the nervous tissue? I answer, that all phases of vital activity exhibited by the human body arise from the function of the nervous tissue; that all the other tissues and organs that enter into the fabrication of the human body are passive agents that move and act only as they are moved upon and actuated by the life force emanating from the nervous system. The nervous tissue is the fountain of the activity of life in the human body; and the waste resulting from its production is in exact proportion to the activity or intensity of its function. Now, as the function of this tissue is incomparably greater than that of any other belonging to the human body, the amount of food material required to compensate its waste must be largely in excess of any other variety, or its necessary legitimate demands will not be supplied; hence, there is a sense of fatigue, and a tendency to inactivity and sleep, just in proportion to the deficiency of food elements in the blood.

From a deficiency of a requisite proportion of nerve and brain building elements, joined to an excess of muscle and fat forming material in the diet of the masses, the nervous tissue in the average individual is not supplied with a requisite amount of proper food, while the demands of the muscular and adipose tissues are more than satisfied. The physical system may exhibit externally the characteristics of plumpness in muscular and adipose development, while at the same time a constant sense of fatigue, or languor, and a tendency to sleep may be present.

Tens of thousands in our land, are suffering from this hitherto unexplained morbid condition, without sympathy from friends, or a hope of recovery from the state of incapacity and indolence induced by a deficiency of brain and nerve food; and a large proportion of these victims are found among the cultured of the female sex.

"You must possess yourself of more will power, more energy and perseverance, and not allow yourself to sink into this condition of mental and physical indolence," is the substance of the abusive exhortation that is eternally being dinned into the ear of the poor sufferer.

"You eat heartily and you look the very picture of health, and we all know that your weakness and 'goneness,' as you term it, are only the freaks of a morbid imagination that you should utterly and forever dismiss from your mind," is the substance of another exhortation that often grates upon and tortures the sensitive nature of the victim.

Imprisoned in the dungeon of this deficiency of proper food elements in the blood to supply the waste in the nervous tissue necessary to a natural mental and physical activity, what have

this class of invalids been enabled to do in this age of dietetic darkness and ignorance but to continue to live and suffer? The writer has in his mind the case of a patient who for seventeen years lay in a condition of utter physical and mental imbecility, exhausting the skill of the best medical talent in vain; and who was speedily and permanently restored to health by the substitution and exclusive use of milk, in the place of fat and muscle forming food that had previously constituted her diet.

In the majority of such cases, it is true, there is an attendant dyspeptic condition, which is sometimes a formidable obstacle to overcome; but with proper food, rightly prepared, joined to a strict obedience to physiological laws, the sufferer is usually able to speedily rejoice in the possession of permanent mental and physical vigor and endurance.

Beyond this particular class of sufferers I have just mentioned, is the vast field of mental imbecility and chronic disease; conditions that exhibit the same symptoms of mental and physical fatigue, and a tendency to sleep, together with pain and functional irregularities, or actual organic disease. Here the same want of proper food in the blood to supply the waste in the nervous tissue is found as the original source of mischief; a want that must be supplied before recovery can take place.

In view of the fact that brain stimulants—as alcohol, opium, or tobacco—temporarily supply the place of brain and nerve food in the human system, for the time relieving the sense of fatigue, and removing the tendency to sleep, is their use to be wondered at, even though their secondary effects are those of deadly poisons when it is remembered that the diet of the masses does not contain, on the average, more than one-third of the nerve and brain building elements necessary to give the mental and physical nature the highest degree of vigor and endurance?

What practical hints may be gathered from the facts that have been presented in the discussion of this subject? I reply, if you feel a sense of fatigue and a tendency to sleep, without any sufficient cause, physical or mental, at once reduce the fat and muscle forming elements in your diet, and at the same time increase the brain and nerve building material till these unpleasant symptoms disappear. If your sleep is broken or disturbed, or if your system demands more than eight hours of sleep in twenty-four, let the same rule be observed.

At least one-third of the possible achievement of the human mind and body is lost by ignoring the physiological law which ordains that insufficient and improper nerve food will produce an unnatural sense of fatigue and tendency to sleep proportionate to the departure from the proper standard.

THE RELATIONS OF Intemperance to Food.

BY VIRGIL W. BLANCHARD, M. D.

The evil of intemperance arising from the use of brain stimulants, is practically illimitable. Everywhere, and in increased ramifications, it is extending its roots in the soil of human society. Taken collectively, the consumption of alcohol, tobacco, and opium is increasing in every civilized land. The efforts of the legislator, moralist, philanthropist and scientist have proved, so far, comparatively unavailing. Like a mighty tidal wave, gathering volume and momentum to itself in its progress, this curse is to-day desolating the peace, happiness and prosperity of civilization. Every means that has been adopted to arrest its progress has been as unavailing as a barrier of sand to arrest the current of a mighty, impetuous river. Must human reason necessarily conclude from this, that the evil of intemperance is "a foreordained cause;" which is invincible before human art and power—an irresistible, heaven-appointed demon scourge, to visit with retributive justice the guilty human heart? Civilization and science can accept no such premises as tenable. Evil is the inevitable fruit, or result, of transgression. Disobedience of natural law, is the prolific soil of human pain, sorrow and degradation. If I violate a physical, intellectual, or moral law, Nature reproves and chastens me with the rod of pain, sorrow, or degradation. It is the reproving, chastening hand of a loving, merciful parent, rather than the consuming thunderbolt of an inexorable demon.

In this view of the subject, the loving, merciful conservatism of Nature, assumes sublime proportions. Inspired by this sentiment, as we feel the rod, we involuntarily exclaim: "We are transgressors; let us cease to do evil, and learn to do well."

Intemperance, as an evil, has its root, or cause, in transgression; in a violation of some of the basic or fundamental laws of human existence. Till obedience is substituted for disobedience, no human effort can arrest or mitigate the effects of the evil. Truly did Horace exclaim: "*Sublata causa tollitur effectus.*" Let us remove the cause by ceasing to do evil and learning to do well.

But what is the cause of intemperance from the use of brain stimulants? you ask. I answer, the question may be clearly

answered in a few sentences. Brain stimulants, alcohol, opium and tobacco are universally used, and there must be some want, or necessity, that their use supplies. No one will dispute this. To assume that the civilized world is spending hundreds of millions of dollars annually, without a purpose, is a proposition that cannot be maintained. There must be a want or necessity, in the human system that induces their use. On studying the physiological effects of brain stimulants upon the human system, the cause of their use becomes apparent. It is found that they temporarily supply the place of brain or nerve food—of food that supplies the waste in the nervous tissue that results from functional activity. Under their effects, vital action in the nervous tissue is intensified; and as a result, the wheels of the mind revolve and its levers vibrate with an increased speed, without a corresponding effort of the will. Here we find the solution of the problem. A brain stimulant, by increasing the force and rapidity of the circulation of the blood in the nervous tissue, heightens and intensifies its intellectual and organic function, through a proportionally increased function of nutrition. In a more concrete form, the answer would be: The root and cause of intemperance lies in the fact, that brain stimulants temporarily supply the place of brain and nerve food. A substitute implies a deficiency. If it can be shown, in addition to the fact that brain stimulants temporarily supply the place of brain and nerve food, that there is a deficiency in brain and nerve building material in the diet of the masses, in which a substitute for such food would be applicable, my proposition would become logically impregnable. The former proposition no physiologist will dispute, and the latter premise no chemist will deny.

In the present dietetic system, it is clearly understood, by all who have given attention to the subject, that fat forming and muscle forming food is the rule, and nerve and brain building material is the exception. No attention has been paid to the vital point of regulating and adapting the diet to meet the inevitable waste in the different tissues of the body. That the human body is a system of machines, each requiring to be fed in a given time, with a given amount of food material of a peculiar chemical character, is a capital point that our best physiologists have entirely overlooked. To fully supply each tissue with food adapted to meet the waste resulting from its function, and at the same time to avoid an excess that can only burden the digestive organs, is the basic principle of dietetic science.

Function is a synonym of labor; and labor results in waste. In other words, a waste results from the function of each organ in proportion to its activity. This waste must be supplied by

food fitted for this end by the digestive organs. Now, the labor of the nervous tissue, as an organ of the human body, is incomparably greater than that of any other belonging to it. It is the life engine, the motive power, that awakens into activity all the other tissues and organs in the human body. It at once, and at the same time, originates and distributes life force. It is this tissue that causes the lungs to breathe, the heart to beat, and the stomach to digest. It is from this tissue that consciousness, intellection, sensation and motion originate, and through its agency, all of the reparative, secretory, and excretory functions of the body are carried on. In its gray cells, the life force, or vital energy, is elaborated and stored, and through its white portion distributed to the various tissues and organs of the body. As has been explained, waste is always in proportion to labor, and the waste of an organ must be met by adequate supply of proper food, or its function will become impaired.

Now, those chemical elements that are food to the nervous tissue, do not serve a like purpose to the muscular, the adipose, and the osseous. Each tissue must have food adapted to supply and restore the chemical elements that enter into its constitution. Now, is the supply of nerve food in the present dietetic system equal to the demand? Are we getting a proper supply of nerve building material in the diet of the masses to meet the enormous waste in the nervous tissue, resulting from the intense intellectual activity of the present age? Compare the present condition of society, as respects intellectual activity and production, with its condition twenty-five years ago. Is there not a fourfold increased intellectual activity? In a given number of the population, are there not four books and newspapers read, four subjects studied and mastered, four opinions promulgated and defended in the place of a single one twenty-five years ago? Would not this imply a fourfold increased waste in the substance of the nervous tissue? Is it not a fair, logical, inevitable deduction? Has there been a porportional increase in nerve and brain building food, or material, in the diet of the masses?

In what does nerve food consist? In what do we find it? Is it meat? no; white bread? no; potatoes? no. If it is not found in these staples, in what is it to be found? I answer, in the exterior of the wheat kernel, in the skin of the potato, and in milk, partially also in eggs and fish. I answer, the chief food staples, in the present dietetic system, are almost entirely deficient in brain and nerve building material. In view of these facts, is it a result to be wondered at, that the starving nervous tissue in the overworked masses attempts to satisfy an intolerable sense of craving, of physical hunger, by the use of stimulating poisons

that temporarily supply the place of brain and nerve food? I answer, the cause of intemperance is based upon a fundamental error in the present dietetic system. Let it always be borne in mind that stimulating brain poisons—alcohol, opium and tobacco—temporarily supply the place of brain and nerve food.

What is the remedy for intemperance? I answer, nerve food—building material to supply the waste of the nervous tissue in the masses. I answer, further, a reform in the present popular system of dietetics, by reducing the proportion of fat and muscle forming elements, and increasing the nerve and brain building material in a proper ratio. Let the supply in each case meet the demand and no more. A study of this subject, and a practical application of the theory that I have been advocating for the past fifteen years, gives me a solid basis of fact on which to rest its advocacy.

Food beverage—a liquid food composed largely of brain and nerve building elements, a combination, concrete, soluble, and one that is so rapidly taken into the circulation that the patient feels immediately its invigorating, energizing power, has proved in my hands an almost certain remedy. It at once, and at the same time, allays thirst and invigorates without stimulating, imparting to the system a permanent basis of nervous vigor and energy.

I am satisfied that here is a vast field, as yet uncultivated, for the advancement of the moral and material interests of the human race.

The possibilities of chemical science are almost boundless. It seems to me, in the production of concrete forms of food that shall be fitted to supply each waste of the physical system, and at the same time impose the least possible tax upon the organs of digestion, the grand possibilities of the human mind and body are to be finally realized.

Here is the only true remedy for the evil of intemperance.

Stimulating poisons will in the end be supplanted by food beverages that will so invigorate, and energize without stimulating, that there will be no sense of mental and physical craving, which is to-day temporarily appeased by the use of the former. Let public attention be directed to the intolerable vices of the present popular dietetic system. Let the subject be discussed and agitated till the public mind becomes convinced of the paramount importance of the topic, to physical, intellectual and moral life and development. Let the food question demand the attention of the broadest culture to be found in the field of science. Then, in the perfected physical body, the intellectual and moral faculties will find a perfect organ for the expression of their own divine capabilities.

THE RELATIONS OF INSANITY TO FOOD.

BY VIRGIL W. BLANCHARD, M. D.

The rapid increase of insanity in the American nation during the past ten years is justly exciting a spirit of inquiry in the public mind as to its cause, and what constitutes its proper remedy. Especially have the ravages of this disease increased in those classes engaged in political, professional, and commercial pursuits. To-day the sad tidings is chronicled of death by suicide of some one distinguished in the field of literary achievement—and to-morrow's paper will recount the mysterious disappearance and probable death by his own hand of some noted individual in the political or commercial circle. Insanity, or temporary aberration of the intellect, is the invariable finding of the coroner's inquest.

Besides these terrible instances, the crowded insane asylums, where the most hopeless and violent cases naturally gravitate, bear witness to the alarming, growing tendency to cerebral disease. And outside of the asylum the tens of thousands of "mild cases" as they are termed, cases that do not exhibit a tendency to mischief, or violence, but rather to mental helplessness and impotency; a gradual decline into a passive, apathetic mental condition, frequently terminating in utter physical and mental ruin, complete the sad chapter of intellectual disease and ruin now so prevalent among all classes of American society.

Especially has this tendency to cerebral disease increased since the commercial depression that has injured and destroyed, during the past five years, so many of the industrial and producing interests of the American nation. Without doubt the political uncertainty that has filled, recently, the national sky with so deep and sombre gloom has contributed in no small degree to the mental excitement, anxiety, and suspense that are now such fruitful causes of mental disease and decay. From the enormous, unsupplied waste of the physical system in the masses, resulting from the terrible friction now present in social, professional, commercial, and political life in consequence of dissipation, financial disaster, and political uncertainty, arises that train of terrible cerebral evils that are now festering at the very core of American society.

It is at the present hour one of the most important questions that a reflecting mind can entertain. What is insanity—where is its seat—what are its causes, and what is its preventive and remedy? The instinct of self preservation should lead every thoughtful, philosophical mind to carefully examine this subject, for, like a thunderbolt falling from a clear sky, the crushing blow sometimes descends when least anticipated; and the disease of insanity, which is essentially the subordination of the rational and spiritual in human nature to the sensuous and instinctive, is to the thoughtful, discriminating, logical mind, a fate infinitely worse than death. The question, what is insanity? so far as it respects the functions of the rational and spiritual nature, may be answered in a single sentence. It is a partial or complete dethronement of the volition or will, joined to an irregular action or entire suspension of the function of the logical faculties. Will—volition, when the intellectual nature is in a state of vigorous, healthy activity, is an impulse to action, growing out of clear, mental insight, and accurate, comprehensive knowledge. The mind that clearly beholds the field of action through the mental visual sense—that perceives the obstacles as well as all of the aids to success, and is thereby enabled to mark out for itself an apparently certain pathway to some achievement or realization, is impelled or urged on in a career of effort for its attainment, by a force or impulse growing out of the apparent certain success of the effort in question. This mental impulse to action and achievement constitutes the rational faculty denominated will or volition. The mind, through mental insight, knowledge, and logical sequence, clearly beholds and appreciates ripened fruit waiting to be plucked; and will or volition is simply the hand that the mind reaches out to grasp and appropriate it to the use and benefit of the existence.

In insanity mental insight is obscured, and consequently the function of the will is uncertain and capricious, and at the same time, as a natural sequence, the action of the logical faculties is deficient, irregular, or altogether wanting. All physiologists agree that the material organ, or agent of the human mind, is the cerebral tissue of the brain. That through this tissue the intellect receives impressions from outward nature, and that within it the process denominated thought is carried on; and that from it, as from a fountain, all of the phases of intellectual life have their origin. In other words, that this tissue is the material organ or agent of impression and expression of the intellect. And in the presence of this generally accepted fact that the cerebral tissue is the material organ or agent of the human intellect, the question naturally arises, is insanity primarily the result of a loss in the nature of the mind itself, or in the material

organ through which the mind finds expression? This question is susceptible of an easy solution, for the reason that the majority of the cases of insanity in the first stage of the disease, are curable through proper remedies addressed to the material organ or agent of the intellect, the brain, thereby irrefutably establishing the fact that the disease has its seat primarily in the cerebral tissue rather than in the nature of the intellect itself, which finds in this tissue an organ of impression and expression.

The fact, then, that insanity has its seat in a change or loss in the substance of the cerebral tissue, naturally leads the mind to a critical study of the structure and natural function of this most important organ of the human body. The cerebral tissue is composed of two elements, each of which has a separate, distinct function. The cellular or gray portion of this tissue is the active producing element; it being, in fact, the agent or organ of the intellectual and spiritual nature. The white portion of this tissue is made up of the distributing element; it being composed of connecting cords through which impression and expression are transmitted from the gray cell to the various tissues and organs of the human body. The gray cell represents the battery or fountain of consciousness, thought, feeling and motion; while the white cords of communication represent the telegraphic wires through which these phases of vital activity are transmitted to the various tissues and organs entering into the constitution of the body. The gray or cellular portion of the cerebral tissue is, then, the active, producing, originating agent; while the white portion is simply the connecting or distributing agent. The gray cell of the cerebral tissue is, then, the dwelling place and laboratory of the intellectual and spiritual nature of the soul; its white portion serving as the medium, or agent of impression and expression.

As the human eye beholds a landscape, the eye, as an organ or agent, simply photographs the scene upon the surface of the retina, which is in reality the most external surface of the optic nerve. Through this white cord of communication the picture of the landscape is transmitted to the gray portion of the *thalami optici*—an element of the gray portion of the cerebral tissue in whose cells the visual sense of the intellect beholds it as a thought-form in what is termed the ideal or mental realm. So, the real eye of the soul is not in the organ of sight, but is found within the gray cell of the cerebral tissue. Thus the cerebral tissue becomes the material organ or agent through which, and only through which, the rational and divine elements in human nature are enabled to receive impressions from, and to transmit impressions to outward nature. And it follows, as a logical sequence, that a loss or want of a natural element or elements in the

substance of this tissue, will hinder or derange the process of impression and expression going on between the soul and outward nature. And derangement of this process makes the soul incapable of natural action, achievement, and development, just in proportion as it exists.

If, through such derangement, growing out of a loss or want in the substance of the cerebral tissue, the rational and logical faculties are unable to act in a natural manner through the tongue and muscular tissue, we say the individual in whom such a loss or want exists, is insane. The innate, conscious, rational element of the soul may be unimpaired in nature, the want of reason and logic exhibited by the physical existence being due to imperfection or loss in the material agent or organ of the interior, rational, consciousness—the cerebral tissue. Thus a loss, want, or imperfection in this tissue proportionately prevents the logical, rational elements of the human soul from exhibiting in their function the elements of reason and logic. Hence, to the question where is the seat of insanity? I would answer, in the cerebral tissue of the human brain; and to the question what are its causes? I would answer, the proximate cause consists in a want or imperfection in the substance or constitution of this same tissue—the primary cause may, and often does, lie in an imperfect action of those faculties and organs whose functions supply the natural wants or waste in this tissue, which condition may be safely assumed to arise from an error of reason in choice of food material.

As a natural inevitable result of thought, logic, reason—in short, of every phase of vital activity, the cerebral tissue suffers a waste or loss in its substance in exact proportion to the intensity with which such activity is carried on within it. In the evolution of the activity of rational and spiritual life within the gray cell of this tissue, its material substance wastes, becomes disorganized the same as oil wastes in a lamp during the continuance of its flame. The substance of the gray cells of this tissue descends from the condition of organic life to that of dead, amorphous matter; this loss, or waste, is always in proportion to the intensity of the process of rational and logical activity going on within; and must be constantly repaired with sufficient, proper food.

Here, in the average case, is the solution of the problem of insanity. The cerebral tissue of the brain is urged and goaded to excessive, violent activity, while, at the same time, sufficient, proper food is not supplied by the reason, to meet and repair the waste growing out of such activity. Unless the reason daily supplies the stomach, and the stomach the blood, with sufficient, proper food elements, or building material, to repair the waste or loss in

the cerebral tissue, this tissue will feed upon itself, till it suffers such a loss or waste in its own substance, that its gray cells cease to be a perfect organ of impression and expression to the rational, logical nature within. This failure on the part of the cerebral tissue to act as a natural, perfect organ, of the rational and logical faculties of the soul, is insanity. As a condition, it may be slight and temporary, or it may be general and permanent. That there are exceptions to this rule—that insanity may be due to the presence of specific or malignant disease, I do not deny, yet my own experience and observation compel me to assert that nineteen out of twenty cases of this disease are directly or indirectly the result of imperfect nutrition of the cerebral tissue.

The cause of insanity, then, in the average case, is the want of brain and nerve food to repair the waste or loss in the cerebral tissue of the brain, resulting from the production of rational and logical activity. Imperfect digestion and assimilation of food is, of course, equivalent in its effects upon the cerebral tissue, to a failure of reason to properly supply the stomach. The causes of insanity resulting from the want of sufficient, proper food, may then be stated as follows: First.—A failure on the part of reason to supply the stomach with sufficient, proper food elements, to repair the waste or loss in the cerebral tissue, arising from the production of rational and logical activity. Second.—An imperfect function of digestion and assimilation, in the presence of which, the food elements cannot reach the cerebral tissue from the stomach. Insanity may be classified as follows: Incipient insanity, fully developed insanity, curable insanity, incurable insanity. Incipient insanity—arising from mal-nutrition of the cerebral tissue, is always curable in the presence of proper treatment; and the same is true of fully developed insanity arising from the same cause, where actual lesion of the substance of this tissue has not occurred. I mean by lesion, an actual breakage or organic change that cannot be repaired in the substance of or matter composing this tissue.

The true remedy for insanity in all curable cases must be equally clear. It *can* be nothing else than food or building material to supply and repair the loss or defect in the substance of the cerebral tissue. The intellect cannot act naturally and efficiently unless its material organ or agent is supplied with sufficient, proper food or building material, to fully compensate for the loss or waste incidental to a natural, efficient action. Not only is a sufficient supply of proper nerve and brain food required, but in the presence of a crippled function of digestion and assimilation, this food must be prepared and fitted before it is taken into the stomach, so as to relieve the digestive organs of all possible labor in the function of digestion and assimilation.

What, then, are the essential elements in recovery from the disease of insanity? Answer first: A concentration of food material adapted to supply the loss and waste in the cerebral tissue; and second, artificial digestion of such food material, that it may be transferred to the blood, even in the presence of an impaired, crippled function of digestion and assimilation. In other words, a concentrated form of brain and nerve food that has been subjected to the most exhaustive process of artificial digestion of which science is capable, so that the least possible tax is imposed upon the organs of digestion and assimilation.

Here is a vast, an infinite field for the elevation and amelioration of the human race. Not only here is found the true remedy for the disease of insanity, but also the sure preventive.

But some of my hearers may inquire, is not insanity an hereditary disease, and is not the constitutional tendency ineradicable? I answer, that if there is a deficiency of natural, material elements in the cerebral tissue of the parent, and this deficiency has been of long standing—so long that in consequence of the want a certain mental peculiarity or habit has been engendered—this defective condition is transmissible to the offspring. But a properly fed cerebral tissue becomes so naturally a perfect organ of the rational and logical faculties that even in the presence of an inherited constitutional weakness or tendency, the morbid trait will usually become speedily and entirely suppressed or eradicated. In proportion as the cerebral tissue is supplied with proper, necessary food or building material to repair the waste resulting from the production of rational and logical activity, the will becomes authoritative and dominant in enforcing the just requirements of reason and logic. Weakness, timidity, and shrinking on the part of the will always accompany insanity.

Step by step the will loses its power to enforce the just demands of reason and logic, until at last some passion or tendency seizes the rudder to guide the existence in a career of madness.

In such instance, in the average case, the cerebral tissue, for want of proper food or building material to supply the waste or loss resulting from the evolution of rational and logical activity, has ceased to be a perfect organ of expression to the rational, logical principle within. The tendency of the present age, as a result of the popular dietetic and gastronomic systems, is toward insanity. Fat and muscle-forming elements of food are the rule, and nerve and brain-building material is the exception. In place of fish, eggs, milk, and the exterior of the wheat kernel, fat and lean meats, potatoes, and pastry manufactured from sugar and white flour form the food staples of the masses.

Show me an individual with clear, mental visual perception or insight, and a corresponding sound judgment and retentive memory, and I will invariably show you, on reference to his daily bill of fare, the presence of nerve and brain-building staples of food sufficient to adequately supply the natural, inevitable waste in the substance of the cerebral tissue arising from the evolution of rational and logical activity.

Show me a clouded intellect, with a timid, vacillating, capricious will—that physical and mental condition which constitutes the incipient stage of insanity—and I will invariably show you in the daily bill of fare of this individual the presence, in very large proportions, of fat and muscle-forming elements of food, and an almost entire absence of nerve-building staples.

It is high time that the line of demarcation should be drawn with an unflinching, scientific accuracy between sanity and insanity.

That the question should be fearlessly asked and answered, who are the sane and who are the insane in the community around us?

An individual may to-day pass the ordeal that society requires, and yet be a victim of the disease insanity.

Sanity in the highest sense of the term may be defined as a complete, perfect, physical and mental state in which the cerebral tissue of the human brain becomes a perfect organ of impression and expression of the rational, logical principles within.

In the practical realization of the system of physical culture that we advocate, not only the true remedy for the disease of insanity is found, but likewise its preventives.

In a perfect food for the cerebral tissue, and in an adaptation of that food to meet the wants of a crippled function of digestion, the solution of the problem of insanity is found.

By the proper use of concentrated, artificially digested brain and nerve food, this disease in all curable cases may be eradicated from the human system.

The entire absence of proper dietetic remedies in our public institutions for the treatment of the insane is to-day an unutterable disgrace to science as well as to civilization.

The bill of fare in the various insane asylums of our country, is almost entirely destitute of proper food to sustain the waste and repair the loss in the defective, crippled cerebral tissue. And even the fat and muscle forming food that is provided for the wretched inmates of these crowded, cheerless prison pens, is, in the average case, of inferior quality, and cooked in the most indifferent and incompetent manner. Under the combined influence of proper food and mental discipline, a very large proportion of what are now termed hopeless cases of insanity would speedily

recover; while as a result of a proper dietetic and gastronomic system adopted by the masses, insanity would become a comparatively rare disease. What a vast field there is here for philanthropic endeavor, and humanitarian usefulness. At the present hour, from the terrible friction incidental to social, professional, commercial and political life, an ill-fed cerebral tissue *is always in danger*. How soon the destroying bolt may descend from the sky, the victim does not know. Incipient insanity may gradually subdue the will, and cloud the intellect long before the victim, or the victim's friends, dream that there is impending danger in the sky, when, suddenly, without a moment's warning, the blinding flash comes, and the cerebral tissue of the brain, the divine material agent of the immortal powers and faculties of the soul, is shattered and perhaps utterly ruined.

The instinct of self-preservation demands to-day that every mind should seriously and anxiously ask itself the important question: *Am I in danger?* Is the intellectual, visual sense in my intellect becoming dim and imperfect—is my will growing timid—vacilating—capricious—do obstacles and difficulties daunt and appall, where once their very presence would have roused an invincible fortitude and determination? Is an apathy, a listlessness, a fearfulness, and a shrinking timidity slowly and insidiously stealing into and taking possession of my physical and mental existence? Do grief and pain seem more terrible and overwhelming, and pleasure and happiness less inviting and glorious than formerly? Hearer, is this a part of your life experience? If so, you are in a greater or less degree approximating that fearful realm where the divine nature of the human soul dwells in a dungeon—hopelessly fettered and shut away from the light and glory of achievement and development, in darkness and silence that are infinitely worse than the darkness and silence of the grave.

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THE RELATIONS

OF

SCROFULOUS AND CARCINOMATOUS DISEASES

TO FOOD.

BY VIRGIL W. BLANCHARD, M. D.

Scrofula and Cancer are two terrible forms of disease to which the human system is liable.

In their origin and development they exhibit characteristics that are so identical that some pathologists have assumed that there is an intimate relation between them; that they are in reality different varieties of disease having a common root.

It is true, they spring from a similar soil or condition of the human system, and their processes of growth and development are almost identical; yet to assume broadly that there is a direct relationship between them; or, that one may spring from or become transformed into the other, is, we believe, unwarranted in the light of those facts that science accepts as having a direct and remote relation to them.

The origin and development of scrofulous and carcinomatous disease being similar in character, it is both natural and proper to include them in a single discussion, as, by comparison, their differential features are brought out in bolder relief, and the mind is able to comprehend the more clearly the underlying or basic cause in the human system that awakens them into a virulent activity.

By the terms scrofulous and carcinomatous disease are meant constitutional conditions or tendencies favorable to the development within the human system, of two unnatural elements, viz: tubercle and the cancer cell.

And here I would remark, that I have met, in my own professional experience, with two well marked cases, exhibiting in the same patients both the tuberculous and carcinomatous deposit; two cases where cancer and tubercle were simultaneously present in the same systems, as was clearly demonstrated in the post-mortem examination; and where each was apparently a distinct, clearly defined disease.

In connection with a large number of other facts having a similar tendency, these two cases just referred to seem to afford to my own mind incontestable coincidence that the diseases known as scrofula and cancer, though they may take root in a similar soil, or condition of the human body, are as unlike as two trees belonging botanically to different families of vegetable life.

In the presence of a growing tendency in the human system to these two terrible forms of disease; a tendency that arises in a greater or less degree, from mal-nutrition, or want of proper food, joined to non-fulfilment of requisite physiological law, even a brief, general, public exposition of their origin and development and of their preventive, and remedy, will meet a general and heretofore unfilled want.

Science has heretofore regarded these diseases as morbid conditions entirely independent of physiological law; as germs, which if they exist within the human system must perforce become developed to a greater or less extent.

To this view of the subject I take an exception, so far, that although I admit and believe in the presence of the constitutional taint or tendency to each of these forms of disease, yet I deny that the presence of their respective germs in the human system must necessarily be followed by their germination and development into active forms of disease.

In other words, I believe that scrofula and cancer, as diseases, may one or both be present in a germinal form or constitutional taint in the human system, and that a development of one or both of these morbid conditions may be prevented by obeying in the strictest manner the requirements of physiological and psychological law.

The vast and growing proportions of mortality resulting from these two forms of disease, especially from the scrofulous type, ought to awaken a general public interest in the nature and mode of application of their preventives.

And I would go still farther and say, that the same principle of action that I believe to be almost a specific, as a preventive of these diseases in the presence of the germ or constitutional tendency—has so far proved in my hands a remedy of wonderful curative and palliative power in the presence of their active, fully developed phases.

Now let it be distinctly understood that I advocate no drug, or nostrum as a preventive of, or remedy for these two terrible forms of disease; only the application of a general physiological principle that every intelligent reflecting mind can clearly understand and easily put into practice.

It is true that I have devised means of my own, to carry this

principle into practical execution; but these means I do not assume are perfect, only that they are the best that my experience and ability have enabled me to devise.

I would be understood to assume that I desire still further light and knowledge in this interesting field of physiological and pathological research and investigation; and that my present aim is to awaken a scientific interest in the subject of the true relations between mal-nutrition of the human system and the diseases known as scrofula and cancer.

If the position that I assume and stand ready to defend, that the proximate or awakening cause of both scrofulous and carcinomatous diseases is mal-nutrition, or a want of sufficient proper food; and also that sufficient proper food is the true remedy and palliative agent for these two forms of disease; I say if this position that I take, or principle that I enunciate is true, or "only a partial truth," as my tutor, Prof. Tully, so often used to say; it becomes a matter of vital interest and importance not only to medical science but to the tens of thousands of victims in our land that are now writhing in the terrible, merciless folds of these two devouring serpent-ills that prey upon the human race.

Both scrofulous and carcinomatous disease are characterized by deposits or accumulations in the body of material or matter that is foreign in its character to that of any of the tissues that enter into its constitution.

In scrofulous disease this foreign matter or substance is called tubercle; and in carcinomatous disease it is termed cancer.

Tubercle and cancer are then deposits of matter or material in the human body that are *not a part of it*, and that *do not belong to it*, while it is in a state of perfect health.

As all building material for the repair and growth of the several tissues of the body must first exist in, and be supplied by the blood, it becomes evident that the material or matter that enters into the constitution of both tubercle and cancer is first found as an element in this circulating fluid.

In other words, that under certain conditions of disease, matter or material accumulates in the blood that is foreign in its nature to that of any tissue entering normally into the constitution of the human body.

Hence, it follows as a logical sequence, as it is the natural office of the blood to supply only those elements to the various tissues of the body that naturally enter into their constitution, that the elements of both tubercle and cancer, when they are found in this fluid, indicate a diseased or morbid condition in those organs whose office is to provide the elemental constituents of the

blood, or to remove from it those waste products that arise from the evolution of vital and mechanical activity.

No other conclusion is logically possible.

What, then, is the real nature of the diseases known as tubercle and cancer?

I answer, first—the external symptoms are the deposit of matter in some tissue of the body whose nature and elemental constitution is not only foreign to the nature of the tissue in which it is deposited, but is also foreign to that of any other tissue belonging to the body.

This foreign matter in both diseases is deposited from the blood, where it exists as an unnatural, foreign element.

And this foreign element can enter or be formed in the blood only in the presence of an imperfect function of a part or all of those organs whose office is to determine the constitution of this fluid, and to remove from it dead or effete matter.

At this point we have traced the cause of the diseases tubercle and cancer back from the deposit or tumor to the blood, and from this fluid back to the organs whose office is to supply or purify this fluid.

Here we have reached what are termed in the first case the digestive organs; and in the second case the secondary excretory organs.

Now these organs are only passive instruments or machines to be awakened into vital and mechanical activity by the grey cells in certain ganglia of the sympathetic nervous tissue.

If the digestive or secondary excretory organs fail in the fulfillment of their function the fault is primarily due, not to the organs themselves, but to the fountain of vital activity that awakens them into life—the grey cells of the sympathetic nervous system.

Here, then, we approach the real seat of the diseases tubercle and cancer:

Back of the tumor or deposit within the substance, or upon the surface of a living tissue; back of the blood from which the deposit or tumor is formed; back of the digestive or excretory organs whose offices are to replenish and purify the blood; located within the grey cells of the sympathetic nervous system, whose office is to awaken the digestive and secondary excretory organs into a natural activity, the real seat of the two terrible diseases, tubercle and cancer, is found.

What then is the primary cause, the starting point of these two terrible forms of disease?

I answer, in the want of a natural vital activity within the grey cell of the sympathetic nervous system.

I insist that from the highest summit of physiological and pathological inquiry and analysis, no other conclusion, than the one just arrived at, can be rationally and logically deduced.

And if tubercle and cancer, as diseases, are due to a want of vital action, or a normal vital action within the grey cell of the sympathetic nervous system, we are led still further to inquire to what cause may this want be attributed?

Vital action within the grey cell of the nervous tissue is evolved from the descent of this cell from the condition of organized life to that of dead or effete matter.

And this waste constantly going in this organ, in the production of vital activity or life, must be constantly repaired with sufficient, proper food.

This the reason must supply to the stomach.

The circle is now complete.

The case may be summarized as follows: The diseases tubercle and cancer make respectively their most external appearance in the form of a deposit and a tumor.

The foreign matter that forms the deposit and tumor had a previous existence in the blood.

The existence of this foreign matter in this fluid is due to an imperfect function of those organs whose office is to replenish the blood, or of those whose office is to purify it, or of both.

These are the digestive and secondary excretory organs.

The functional activity of these organs is derived from the grey cells of the sympathetic nervous tissue.

And the functional activity of the grey cell in the nervous tissue is derived from food or building material that the reason must supply.

If this food is deficient in quantity or quality vital activity that springs from it must exhibit a corresponding deficiency.

The disease tubercle and cancer are due, then, to mal-nutrition, or a want of sufficient or proper food, or of both.

If, then, the reason fails in certain respects to provide the stomach with sufficient proper food, in the one case the disease tubercle may be the result, and in the other case the disease cancer.

Let us now turn to the respective diseases in question and study the physical symptoms and phenomena that attend their origin and development.

Tubercles or tuberculous deposits are at first round, opaque, yellowish bodies of unorganized matter, and of various degrees of hardness.

It has been noticed that in whatever organ this deposit is found, if the mucous tissue enters into its composition this particular tissue is exclusively affected, or much more extensively affected than any of the other constituent tissues.

A particle of tuberculous matter finds a lodgment in some organ.

Particle after particle is added to the original, the growth of the mass taking place by accretion from the supply contained in the blood.

For certain reasons, one of which is the presence of the mucous membrane, some organs are more liable to the ravages of this disease than others.

The pulmonary tissue, or the lungs, are more frequently invaded by this disease than any other organ.

The disease known familiarly as consumption, in which the patient goes into a gradual decline, accompanied by a cough, excessive expectoration, and general physical prostration, is the result of the ulceration of the tuberculous matter that has been deposited in the pulmonary tissue, or the lungs.

Another form of this disease exceedingly common too, especially among children, is what is called "tabes mesenterica." "Tabes" is a Latin word signifying a wasting away, or a consuming.

In this case the tuberculous matter is deposited in the mucous glands or follicles of the intestines, and the little patients die literally of starvation, because the lacteals are unable to take up a sufficient supply of nutriment.

Tens of thousands of children perish annually in this city from this disease.

Ulceration of the tuberculous matter in these cases rarely takes place.

First, then, in the history of the tubercle, the tuberculous matter is deposited.

If at the time that it is deposited the physical system is replete with vitality its presence is comparatively harmless.

And it will remain harmless so long as a certain standard of vitality is present in the system.

Tubercle is present in the upper lobe of the left lung in at least three out of five of the individuals that compose the audience before me.

Yet perhaps not one of you will die with the disease that is familiarly known as consumption.

Everything depends upon the tone or standard of vitality present in the system.

If that sinks below a certain degree the tuberculous matter softens and ulceration takes place.

The seat of the tubercle becomes an ulcer.

Previous to the softening and ulceration of the tuberculous deposit certain symptoms or physical conditions are always present.

The first symptom is a loss of appetite and an impaired function of the digestive organs.

The patient complains of general weakness, loses flesh, and is obliged to relinquish severe physical and mental labor.

If the lungs are the seat of the deposit a cough ensues, which the patient attributes to a cold that he has taken.

A thin, frothy mucus is at first expectorated.

To break up, and get rid of a terrible cold, as he calls it, is the patient's first endeavor.

Poisons, in the form of cough remedies, so-called, are taken into the stomach incessantly. and sweating and counter-irritation and blisters are tried in vain.

The patient gradually becomes more emaciated and weaker, the expectoration becoming thicker and more tenacious in quality, and of a darker color.

This is the stage of softening of the tuberculous deposit.

At last an odor is developed and a slight yellowish tinge is apparent in the sputa or matter expectorated, while at the same time it becomes so glutinous and tenacious that a vessel containing it may be turned upside down with its contents adhering to the bottom and sides rather than flowing out.

In this stage a microscopic examination of this sputa, or matter expectorated, will reveal the presence of the pus globule.

This indicates that the tuberculous deposit has passed from the stage of softening into that of ulceration.

The patient is now said to have confirmed, or fully developed consumption of the lungs.

In this stage, in the latter part of the day the patient's cheeks are flushed and the pulse quickened, accompanied at night by what is termed "the night sweat."

In this stage the appetite usually improves although the patient daily grows weaker and more emaciated.

Everything is tried in the shape of drugs and nostrums, all to no purpose, excepting to hurry the patient to the grave.

Stimulants in various forms serve in a degree as pallative agents, especially by their effects upon the mind and will during the period of excitation.

Gradually, as the ulcerative process goes on within the lungs

the patient becomes weaker and more attenuated, until at last death closes the scene.

In the foregoing brief description is found the outlines of a case from its commencement to its termination of tuberculous ulceration, or what is familiarly known as consumption of the lungs.

This form of disease is the scourge of New England and certain portions of the Middle and Western States.

The history of tuberculous disease is essentially the same in character whether it attacks the lungs, liver, mesenteric gland or any other organ in the human body.

First, a deposit of tuberculous matter from the blood.

Second, an impaired digestive function, and a consequent certain degree of general debility.

Third, softening of the tuberculous matter.

Fourth, ulceration around the tuberculous deposit.

Fifth, destruction of the organ that is the seat of the tuberculous deposit.

Sixth, hectic, or suppurative fever, emaciation, prostration, death.

Now to certain elements of the subject I would particularly call the attention of my hearers.

First, to the point that I have already discussed, that the cause of the presence of tuberculous matter in the blood is due to a want of vitality in the gray cells of the sympathetic nervous tissue, which supply with vital activity those organs whose office is to replenish and purify the blood. And that the want of this vitality must be due to a want of proper food or of proper food in a sufficient quantity.

Second, to the universally recognized fact that softening and ulceration of the tuberculous deposit is always preceded by an impaired digestive function, and a consequent physical and mental debility induced by a non-assimilation of food.

Here we have, do we not, a want of food both as the primary and secondary cause of tuberculous disease?

No other position from a physiological, pathological or chemical stand point is logically tenable.

What then is the preventive of and remedy for tuberculous disease?

Can it be in the primary stage any thing but sufficient, proper food to feed the gray cell of the sympathetic nervous system, and in the secondary stage the same kind of food fitted and adapted to meet the wants of a crippled, impaired function of digestion?

Can it be anything else in the first stage than food adapted to meet the wants of the nervous tissue; and in the second stage

the same form of food so adapted that it cannot fail of assimilation after it has been taken into the stomach—in other words artificially digested brain and nerve food?

Just these forms of food in both instances the Food Cure System is prepared to supply. The gray cells of the sympathetic nervous tissue that supply those organs with vitality whose office is to replenish and purify the blood can only be invigorated and awakened to a perfect discharge of their function by sufficient, proper food.

They have no natural want but a want of food.

Here is the key to our impregnable position; the gray cells of the sympathetic nervous system whose perfect function would prevent the formation of tuberculous matter in the blood *have no natural want necessary to sustain that function, but a want of sufficient proper food.*

Here we remain intrenched—impregnable, invincible.

And what is true of tuberculous is in a general sense true of carcinomatous disease.

In one respect, however, there is a wide difference, between tuberculous and carcinomatous disease.

In tuberculous disease the deposit is unorganized, amorphous in its nature; while in cancer we find the true cell—an organized animal parasite.

The tuberculous deposit acts in a mechanical manner as a foreign substance; while the cancer cell has an aggressive, devouring tendency through its power of multiplication.

The food on which the cancer cell finds its development is of course supplied by the blood, and is a foreign abnormal element in this fluid same as the amorphous matter that constitutes the tuberculous deposit.

And the presence of this food in the blood to which the cancer cell owes its origin and development must in the nature of things be due to the same cause that underlies the presence of tuberculous matter in this fluid.

For both are unnatural, foreign elements due to a want of vitality in part or all of those organs whose offices are to replenish and purify the blood.

We have then tubercle destroying human life by ulceration produced by its presence as a foreign substance, like a bullet or a splinter in a living tissue of the body.

On the other hand we have in cancer not only a foreign substance like tubercle with the ulcerative process attending its presence in the living tissue, but we have in it an organized aggressive, multiplying, devouring parasite not only invading and destroying the tissue with which it is in contact by the

suppurative process, but also by the pressure resulting from the enlargement of its substance.

Whether the food material from which the cancer cell derives its development and which is supplied by the blood is in part derived from the disorganization of the tissue with which it is in contact, science as yet has no certain means of determining.

At any rate this food is an abnormal product in the blood which never can enter or remain in it while the gray cells of the sympathetic nervous tissue adequately and perfectly perform their function.

The true cancer cell is only an organized form of this food; the same as a plant is another form of the soil and the elements that have entered into its constitution.

We find then that the real seat of both tuberculous and carcinomatous disease is in the gray cell of the sympathetic nervous tissue.

In a failure of this organ to adequately and perfectly perform its natural function.

And as this organ has no natural want but a want of an adequate supply of proper food, an imperfect function on its part, aside from accidental causes, must of necessity be due to a deficiency in quality or quantity of food material necessary to supply its natural wants.

In view of this position that I assume, based as it is upon the generally accepted fundamental truths of pathological, physiological and chemical science, how absurd, ridiculous and pitiable do the present, prevalent popular efforts appear that under the name and livery of science are adopted in the treatment of tuberculous and carcinomatous disease.

An individual is suffering from a deposit of tuberculous matter in the lungs.

As a result there are present as symptoms a cough, an impaired digestive function and a greater or less degree of mental and physical inactivity.

What is done to reach this condition of disease?

Poisons are prescribed to allay or prevent the cough; stimulants to arouse and intensify vital action, thereby consuming the basis of the activity of life with a preternatural rapidity; and fats and oils also, that the body may acquire plumpness at the risk of still further impairing and crippling the organs of digestion and assimilation.

In some cases phosphorus, iron and lime in a crude mineral state, either singly or mixed in certain proportions with certain drugs are prescribed.

The great fact is entirely overlooked that the real seat of the

disease is not the tuberculous deposit itself—that it is found in the gray cell of the sympathetic nervous system in consequence of whose imperfect function the tuberculous matter exists in the blood and from which the digestive organs become crippled in their natural function.

The remedies are addressed to the outward symptoms of the disease rather than to its interior cause.

It is the same principle of action that would be embodied in tinkering at the wheels of a machine whose imperfect action is due to a want of motive power in its driving engine.

But you ask is a tuberculous ulcer in the substance of the lung or any other organ of the body curable by the proper application of food?

I answer that according to my own experience that it is in the majority of cases.

An ulcer will heal in the lung, perhaps not as readily as upon the exterior surface of the body under favorable natural conditions.

We here reach the summit of the subject.

The healing power—the vital activity necessary to the reparation of a wound or ulcer, whether it exists on the surface of the body or in the substance of the lungs, resides in the perfect function of the gray cell of the sympathetic nervous system, and this function is entirely dependent upon a sufficient supply of proper food.

No physiologist will venture to take issue with me on this point.

Numerous cases in my own professional experience have abundantly verified the soundness of these conclusions.

Numerous instances of recovery have taken place where extensive ulceration of the lung existed in the presence of well defined suppurative fever and great emaciation, joined to extreme physical and mental debility.

Many cases have recovered where my prognosis at the onset was entirely against recovery.

And I have latterly used in these cases of recovery *only the natural means—food*—food to feed the gray cell of the sympathetic nervous tissue—food so prepared and adapted as to be almost certain of assimilation in the presence of a diseased, crippled function of digestion and assimilation.

True to the bias and inclination that early education gave my mind, in the first application of the Food Cure System to tuberculous disease I mingled certain pallative drugs, as I used to call them, with the food treatment; but as I have more recently entirely omitted them and depended absolutely upon the natural

means and remedy—sufficient, proper food, a greater per cent. of recoveries have taken place, and the average time required for each has been considerably diminished.

Fully developed carcinomatous disease is at present regarded by medical science as incurable.

The cancer cell—a living, devouring animal parasite is indeed a terrible antagonist, and like all other pests and parasites, its fearful reproductive power—for each cell contains within itself the capacity of infinite multiplication, makes it an object of dread to medical science.

Not only the blood of the patient contains the foreign elements that serve as food to the parasitical cell, but also the cell itself to a greater or less degree.

In the tumor called the cancer, the cells aggregate, by some law peculiar to their own nature, for the purpose of reproduction; the same as caterpillars gather together in nests in their career of spoilation in our orchards.

Extirpation of the tumor does not remove the parasitical cell from the blood or the food on which it subsists, it only removes the outward symptoms of the disease, its cause remaining untouched, and is but a temporary remedy.

The cause of cancer, as has been described, is a deficiency in vital activity in the gray cell of the sympathetic nervous system, from whence arise perfect functions in those organs whose offices are to replenish and purify the blood.

If the blood by a perfect function of the gray cell of the sympathetic nervous tissue is freed from unnatural, foreign elements it will no longer contain the cancer cell, or the food on which this parasite subsists.

I boldly and broadly assume that by invigorating and energizing the gray cell of the sympathetic nervous system to an efficient, perfect performance of its natural function, the disease of cancer may be eradicated from the human system.

This, as I have already explained, can only be done by the application of sufficient, proper food.

A large number of cases in my own professional experience fully substantiate the correctness of the physiological theory that I advocate.

Several cases of the unmistakable scirrus variety have been so radically cured that the tumor in each case has entirely disappeared, while at the same time the vitality of the system has been elevated to a degree that the patients have uniformly declared that they never before understood the real meaning of the term—perfect mental and physical health.

Bear in mind, that in the method I advocate no surgical operation is required; no corrosive, devouring poison to eat out and destroy the tumor, and one that is frequently in itself a worse evil than the cancer cell; no drug; no juggling of magnetism or psychology; but only food—proper, sufficient, assimilable food to awaken the gray cell of the sympathetic nervous system to perfect, efficient—functional activity.

Here, ladies and gentlemen, is the only true preventive of and remedy for tuberculous and carcinomatous disease.

Sooner or later medical science will be compelled to recognize these truths that are embodied in this simple effort as the true basis of practice in the diseases known as scrofula and cancer.

I am only contending that the physiological principles, embodied in the practice that I advocate, are correct.

The means that I am able to bring individually to put these principles into practical execution I am painfully aware are very imperfect.

Why should they be otherwise?

Can perfect fruit be expected as the result of a few years of labor of a single mind in a field as boundless as that which serves as a basis for the Food Cure System?

Yet, I know by the surprising results that have attended my own imperfect efforts, that there are almost infinite possibilities in store for medical science, when the food cure principle shall be applied in its perfected development in the treatment of scrofulous and carcinomatous disease; the treatment is so simple that it may be comprehended as readily by a non-professional as by a professional mind. It consists merely in the application of sufficient, proper food material to adequately supply the demands of the nervous tissue and in such a form that it will be sure of assimilation in the presence of an impaired function of digestion, reducing at the same time the quantity of fat and muscle forming elements of food to what are absolutely required to supply the natural waste in the muscular and adipose tissues of the body.

And at the same time all natural, physiological laws must be strictly obeyed.

It seems to me that it is time for the medical profession to recognize in food a true therapeutical agent in all forms of disease depending in part or in whole upon a deficiency of vital activity in the gray cell of the nervous tissue.

To do otherwise is to ignore the highest demands of physiological and pathological science, and the setting at defiance the unmistakable demands of logic, reason, and common sense.

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The author of the articles contained in this pamphlet has been engaged for the last twenty-five years in a critical study of the phenomena attending diseased conditions of the nervous tissue.

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Here, at last, is a grand basic principle upon which charlatanism and empiricism cannot be tolerated. Here the grand truth is for the first time recognized, that the nervous tissue is the dominant life-producing and life-endowing organ of the human body—the one from which all conditions of health and disease, physical and mental, originate, and the one to which all means must be addressed for the preservation of health and cure of disease: and also, and capitally, that this organ in all of the various conditions of human life has but one natural physiological want, viz.: that of sufficient proper food.

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